WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VIII. [THOMAS HASTINGS, Editor.] UTICA, TUESDAY, NOVEMBER 22, 1831. [HASTINGS & TRACY, Printers.] No. 47.

REVIEW, &c.

From the Philadelphian.

REVIEW AND VINDICATION.—No. V.

"The present state of the Presbyterian Church—*No. 2, Christian Advocate, August,* 1831."

Mr. Editor—The object of my last number, was to show that the editor of the Advocate has not proved the existence of the "*preconcerted plan and effort*" charged upon the Low Church; and that the majority in the last Assembly became what it was under the operation of other causes, than those, *whether* real or fictitious, which are assigned by the Advocate. How far I have succeeded in establishing these positions I shall leave the christian public to determine. The more I look at this matter, the more I am astonished at Dr. Green's publication on this subject. I have read, in the course of my life, many productions, whose object was to prove the existence of conspiracies, both political and moral; but I have never seen a parallel to the one now under examination. I cannot forbear directing the attention of the reader, in one connected view, to the editor's truly terrific conclusion, which he has attempted to establish by an appeal to facts. "The pre-concerted operations and arrangements," says he, "which have now been noticed, were conducted with wonderful secrecy and address; for widely extensive, as they necessarily were, those whom they were to affect unfavourably did not, we know, even suspect their existence. They had themselves made some exertions to secure a return of such members to the Assembly, as they believed would favour their cause, and they did not doubt that their opponents had done the same. But that such an extended, active and systematic combination had been entered into against them, was as perfectly unknown and unapprehended by them, till it began to develope itself in the choice of a Moderator, as if the thing had been in itself an impossibility. In military phrase, *they had been completely outgeneralled*, and were taken by surprise."—This would be a *conspiracy* indeed, if the editor had not totally failed in his proof; a conspiracy which would exhibit a majority of the presbyterian clergymen in the United States as mere political jugglers, rather than the open and honest apostles of Jesus Christ. But it appeared from my former investigations, that his supposed facts, either did not exist, or have no bearing upon the positions which he has attempted to establish. With regard to the admission of "some who helped to form the majority," mentioned by the Advocate, I have one remark to make, in addition to what I said in my last number. Since this production of Dr. Green was issued, in the month of August last, I have seen many, very many, of the members who belonged to the majority of the last Assembly, and some too of the most influential and prominent, and have conversed with them freely in relation to this declaration of Dr. Green, and I have not found an individual, who has not promptly denied his knowledge of any "pre-concerted plan and effort" in this matter. Let the editor, then, as before challenged, name the persons who have made the admission alluded to above, or I fear the world, whatever may be the forbearance of those on whom he has made this attack, will record his name as a slanderer of his brethren!

But while the Advocate has failed in his attempt to prove "an extended, active and systematic combination" of the New School, it will not be difficult, I apprehend, to render it highly probable, at least, that the large and respectable minority of the Old School was secured in this manner. In other words, Dr. Green has improperly charged upon the *Low Church*, what seems to have been actually practised by the *High*. The confessions of the Advocate are here directly in point. His principal admissions are the following: "They had themselves made some exertions to secure a return of such members to the Assembly, as they believed would favour their cause; and they did not doubt that their opponents had done the same." "We have admitted, that in the year past, the Old School Presbyterians made use of some exertions to secure a majority in the last General Assembly, but they certainly did not make use of half the efforts resorted to by their opponents." From the above quotations it appears, in *the first place*, that the Old School Presbyterians had a cause to promote, which the Advocate calls "their cause." It seems, too, they were anxious "to secure a majority" in favour of "their cause," or on their side of the question.—What the editor says, in another place, expressive of the candour he hopes may characterise the Old School, especially taken in this connection, would seem to be a mere rhetorical flourish. "We hope their commissioners will never come with their minds made up to do certain things, whether right or wrong." Waving all comment on the *unchristian* and *unmerited* reflection upon the majority, and especially upon the Rev. Mr. Kirk, (for the editor undoubtedly here refers to his "declaration" made "on the floor of the house)," Dr. Green certainly did expect that the commissioners who were elected by the "exertions" of the Old School "would favour their cause," in the Assembly, or act with the "majority," had they been so successful as "to secure" it.

In the *second* place, it is admitted by the Advocate, that the Old School did make "*some exertions*" to have such commissioners appointed as would favour their cause; they made some exertions to secure a majority; that is, from their own confession, they *electioneered a* LITTLE. This single admission is rather more than the editor has proved in relation to the New School, and in my opinion, it is more than he can prove. That the Low Church acted like reasonable men, with their eyes open, and their intellects awake, I have no doubt. The case of brother Barnes, and other important questions that agitated the churches, had intellectual and moral power enough to move them; and according to their own doctrine, they *were moved* by motives, and *did* move. But that there was a "pre-concerted plan," as far I know, is not true. In favour of the Old School, however, I dare not say as much; for the editor of the Advocate would seem to be against me; and, in relation to this matter, his testimony is unimpeachable. It is to me, and will no doubt be the same to my readers, a matter of deep regret, that Dr. Green did not tell us what these "some exertions" of the Old School were. Here he would have been perfectly at home, and would not have committed half the mistakes, in relation to *facts*, which he has done in attempting to write the history of the movements made by the Low Church. In the former case, he might truly say, "We speak that we do know, and testify that we have seen;" in the latter, his brethren on the opposite side of the question, without any violation of *truth* or *courtesy*, might rank him with that class of historians of whom it may be recorded, "understanding neither what they say, nor whereof they affirm." What a charm, bordering upon fascination, the editor might have thrown around his own appropriate theme! He could have told us how many *letters* were written to different Presbyteries, in order to secure a majority in the last General Assembly. He could have told us, whether the same subject was or was not introduced into the correspondence of the Board of Missions; and if it was, how and when and where; and whether this was the reason why part of certain letters were not read to all the members of the Executive Committee, but were reserved exclusively for the ears of *the initiated!* He could have told us precisely the length and breadth of an admission he made to an eminent Professor of Theology, from New-England, who visited Princeton last spring, and who conversed with him respecting the case of Mr. Barnes. The public may possibly learn more of this matter hereafter.

In *the third place*, the editor appears to consider the *crime* of electioneering to consist in the *quantity*, and not in the *quality* of the act. It is his deliberate judgment, that while the Old School Presbyterians make use of "some exertions," "they certainly did not make use of half the efforts resorted to by their opponents." I would ask this venerable writer to tell us, by what rule he has arrived at this arithmetical nicety in his calculations? It appears to me that the editor could not have been acquainted with a sufficient number of facts, on both sides of the question, to justify this definite conclusion. He probably knew what "exertions" were made by the Old School, and he fancies that twice as much effort was made by the New. But his pretended facts, on this subject, are the mere phantoms of his own mind, and rest on naked assertions, unsupported by rational and legitimate proof. Or does this writer reason from effects back to their cause; and infer that because the Low Church had a majority in the Assembly, they must have secured this result by more vigorous and extended exertions, than were made on the opposite side? In this reasoning, there may be much latent error. "The race is not to the swift, nor the battle to the strong." And this is not all; *over*-action is not unfrequently followed by *re*-action. So it was, last year, in the attacks of the High Church upon the Low, and so, I have no doubt, it will eventually be, in the heavy charges and denunciations which we hear, at the present time, from various quarters, in relation to the same matter. I may, in this thing, be incorrect in judgment or deficient in taste; but the remark of the editor noticed above, "they certainly did not make use of half the efforts resorted to by their opponents," appears to me really *childish;* it bears the image and superscription of *downright puerility*.

That the editor and his party acted upon a "preconcerted plan," and did the very things which the Advocate has, without evidence, attributed to their opponents, is highly probable, from certain facts in relation to the choice of a Moderator. I know that this subject has been represented by Dr. Green, as proof of "combination" on the part of the New School; but like many other arguments which he has pressed into his cause, for the want of something more appropriate and substantial, this may be easily and honestly turned against himself. He says that the "combination" of the New School "began to develope itself in the choice of a Moderator." And again—"that the candidate for the Moderator's chair, to whom every vote was to be given, had also been agreed on, was, if there were no other evidence, so strongly indicated when the vote came to be taken, that we believed the fact was questioned by no one."

On these quotations I shall make a few comments, adopting the mode of reasoning authorised by the Advocate; and let the reader mark the conclusions which must follow.

1. In the choice of a Moderator, the New School gave all their votes, one hundred and three, to the same candidate, and there was not one scattering vote, and this circumstance can be accounted for only on the supposition of "preconcerted plan and effort." Here it was that the eyes of the Old School were first opened, and the "extended, active and systematic combination" which "had been entered into against them," "began to develope itself." If I have any clear perceptions on this subject, this is the sum of Dr. Green's argument. But there is another side to this picture. Let us look at it. In the choice of a Moderator, the Old School gave ninety-two votes to their candidate—all they had; not one was lost. How are we to account for this singular fact? The last of the fathers shall be our instructor.—Here must have been "preconcerted plan and effort." Here is the developement of an "extended, active and systematic combination" of the Old School; for they had almost as many votes as were given by the New. I am well aware, that I must not attempt to run the parallel too far, as it might not prove true. I cannot say, in the words of the Advocate, that this "combination" was "as perfectly unknown and unapprehended" by the Low Church, "as if the thing had been in itself an impossibility." They knew, in some measure, the movements which were on foot, and they were not ignorant of the power of excitement which would go along with the Barnes case, among the Old School Presbyterians in different parts of the church. Indeed, a large majority of the New School were disappointed, most happily so, in "the result which was witnessed when the Assembly was convened."

2. The candidate for the Moderator's chair, supported by the Low Church, the Advocate thinks, "had also been agreed on." This "was so strongly indicated," he says, "when the vote came to be taken, that we believe the fact was questioned by no one." Every vote on this side of the question was given to their own candidate, and, therefore, there was "preconcerted plan and effort;" and "every vote was to be given to him" by previous stipulation. "If there was no other evidence," the single fact that they all voted for their own candidate, is evidence enough of "systematic combination." This is the logical drift of the Advocate.

Let us follow this reasoning, in an opposite direction, and see to what conclusion it will conduct us. The candidate for the Moderator's chair, nominated and supported by the High Church, must have been agreed on by a "*preconcerted plan*," and "*every vote was to be given*" to him, because every vote of that party was actually given to him, and not to the candidate of the opposite party, or to A. B. or C. who were not candidates at all! This reasoning is of the same character, and bears upon its front the same stamp of conclusiveness, as that adopted by the conductor of the Advocate. And if it was "strongly indicated, when the vote came to be taken," "so strongly" that "the fact was questioned by no one," that the candidate of the New School had been "agreed on," then the same may be affirmed of the opposing candidate; for no circumstance attended or marked the votes on the one side, which was not equally true of the other, except one had *eleven votes* more than his opponent. So much for the argument of Dr. Green. As to matters of fact, I have a few statements to make, for which I hold myself publicly responsible, and which will exhibit this subject in its true light.

1. It was understood, at the anniversaries in the city of New-York, the week previous to the meeting of the Assembly, that Dr. Spring was to be the candidate of the Old School.

2. There could have been very little concert on the subject of *my nomination*, because there was no knowledge that I should be a commissioner to the Assembly. I was only an *alternate*, and was not notified that the *principal* would not attend till a day or two before I left the state of Georgia, and just in time to be present at the opening of the Assembly.

3. All the brethren who had any thing to do with bringing me forward as a candidate, agree, that the subject was not broached till the day previous to the opening of the Assembly; and that, too, by a few members on their way from New-York to Philadelphia.

4. Several brethren and myself, who travelled in company, on a part of my journey from the south, agreed to nominate and support Dr. Spring for the Moderator's chair, should he be a member of the house. So little did we know of the "preconcerted plan," and "systematic combination," of which the editor of the Advocate has such perfect knowledge.

5. It was a matter of consultation among some of the low church commissioners, only a *few hours* before the election of a Moderator, and who understood that Dr. Spring was to be the high church candidate, whether they would not all unite in his support.

6. One venerable member, at least, who expressed his intention, while on board the steam-boat on the Delaware, to vote for Dr. Spring, gave his vote for the opposing candidate; and assigned as a reason, that he knew there was *a secret scheme of management*, the moment Dr. Green made his nomination. I mean to say, this was the import of his remark.

7. It has often been asserted, and, I believe, has not been contradicted, that about the time the vote for Moderator was taken, it was said by one in the secrets of the high church, that they were sure of the election of their candidate, for they were certain of ninety-two votes. Some say, the number mentioned was ninety-three. This was uncommon political *polling*, and could not be the result of mere *guessing*. It is an accuracy never known in the American Congress.

The above particulars, if necessary, can be supported by proof; and I leave it for christian candour and common sense to say, whether the remarks of the Advocate, in relation to the choice of a Moderator, are not much more applicable to the candidate of the High Church, than of the Low. Indeed, this is true of almost all the editor has published in these numbers. His delineations and colourings are undoubtedly good; but the misfortune or error is, the *Old School* have been *sitting for the picture*, while the portrait has been offered to the public as the likeness of the New!

The object of the Advocate, in charging this "*scheming and electioneering*," and "*party spirit*," upon the Low Church Presbyterians, cannot be misapprehended. It has both a retrospective and a prospective bearing. It was unquestionably intended to justify the movements of the last year, and to furnish a pretext for the present electioneering campaign, which they have already opened. The editor has made no secret of this matter. He reminds us of the maxim, "*Fas est ab hoste doceri;*" and then exhorts the Old School Presbyterians to be "active throughout the year, in cherishing and extending the opinions which they wish to prevail; *in preparing to send to the Assembly a delegation which will represent them fairly; and in taking measures that all their commissioners, both lay and clerical, not only give their attendance in the Assembly, but give it in season to vote for a Moderator*. We have a reiteration of the same sentiments in the electioneering *circular* from the Central Committee, lately issued from Philadelphia, and the same objects are apparent in the appointment of the synodical committees of correspondence. As to the Latin maxim which he has taken for the basis of this exhortation, "Fas est ab hoste doceri," I would ask the editor whether it is according to the *standards* of the presbyterian church, to call about one half of his presbyterian brethren in the ministry, "ENEMIES." Is this "the same construction of our confession of faith, catechisms, and forms of government, that was put on those formularies, when the constitution of our church was adopted, and for several years afterwards?" I ask the editor, because he has told us, "*We know* (meaning *himself*) what was the construction of the constitution by its framers." I must enter my solemn protest against this mode of treating brethren, in the same church, and in the ministry. And in relation to the whole scheme of electioneering adopted by the High Church, as set forth in the Advocate, and the Philadelphia Circular, it ought to receive the decisive condemnation of every *Christian;* and as the accounts of these movements are read by *politicians*, I have no doubt but we shall hear the cry of *Church and State* echoed thro' the country, louder than ever. The manner in which they will reason on this subject is too obvious to need a description. They will, very naturally, become jealous of electioneering ecclesiastics.

I close this communication with the intention of bestowing some notice on Dr. Green's third number, in my next.

Most fraternally,

NATHAN S. S. BEMAN.

Troy, October, 1831.

From the Boston Recorder.

FROM THE GEORGIA PENITENTIARY.

We are happy to be able to lay before our readers, especially the personal friends of the imprisoned missionaries, the following letter from Dr. Butler, to one of the Secretaries of the American Board:—

Georgia Penitentiary, Oct. 16th, 1831.

Mr. David Greene—*Dear Sir*—On the 15th of last month, as you have already learned, I was brought to trial, and the next day sentenced to four years imprisonment in this place, at hard labour. I arrived here on the 23d. Since that time my health has generally been as good as I commonly enjoy. I have been able to labour every day, and hope I may continue to be, during my time of service. It would be a great trial to be afflicted with sickness here.

I have formerly been told, there was no need of my going to the penitentiary; that it was easy for me to avoid it, if I would; and some have even told me so since I have been here. Others, I have been informed, have said the same. I would by no means compare myself with any of those mentioned below; but you will doubtless understand my meaning. Nehemiah might have gone into the temple, if he would. Shadrach and his companions might have worshipped the image of Babylon, if they would. Daniel might have ceased to pray for a season, if he would. But not to pursue this train of thought farther; they could not conscientiously comply with these requirements.—Others in similar circumstances could not conscientiously comply with requirements. However easy it might appear to others, I could not *conscientiously* comply with requirements which would have kept me from this confinement. And now, dear sir, I have to say, that, through the goodness of God, I have yet had enough to support me. I have had even more than I anticipated: And I am led firmly to believe, that any man, contending for the rights of conscience and the liberty of spreading the gospel, will always find strength given him from above. Whilst in confinement I have many happy hours; some of the happiest of my life. I am also convinced, "that nothing is to be feared where the love of the Father is found; nothing is painful where the love of Christ is exhibited; nothing is sorrowful where the Holy Ghost distils its heavenly rejoicings."

Though I am in apparent distress, I am not cast down; though I am troubled, I am not forsaken; and though my body is imprisoned, my soul is at full liberty. O, this precious liberty of soul! It is of more value than liberty of body, than the society of the nearest and dearest friends; yea, it is of more value than life itself; the enjoyment of rubies and all the riches of the world are not to be compared with it. Here I find communion with God more precious than in any other place; for here it is the source of all my enjoyment. Being cut off from the various enjoyments of life, why is it not reasonable that there should be great additional enjoyment in God; even that enjoyment which will fill up the vacuity occasioned by the privation of other enjoyments. I hope I am now, and shall ever be, thankful for the enjoyments of this place. I have religious books to read. I am confined by night in a building with fifty-eight others. We occupy two rooms, connected together by a pair of stairs. I have worship every evening, when I read in the bible, exhort, and sing, before prayer. Sometimes I am occupied for hours in answering questions on religious subjects. There are two or three of our number I have *some* hopes are really pious; though their fruits must decide their true state. Several have solemnly resolved to renounce their profanity and other acts of wickedness.

It is not too much to say, there is a religious feeling manifested by a number of prisoners. I hope we may be instrumental of good to these unfortunate convicts. I think we have generally their respect and confidence; and their acts of wickedness they studiously endeavour to conceal from us.—Here I find the infidel, the universalist, and, strange as it may seem, the self-righteous. One man came to me the other day, after I had had conversation with him, and he had acknowledged his wickedness, and said—"I have one favour to ask of you: I have resolved to plead with God for forgiveness, and pray until I die; and I wish you to pray for me, as vile, wicked and wretched a creature as perhaps ever lived. Your prayers may be of great service to me." A few days since my family was well, and the school in operation. Mr. Ross and Mr. Lavender had written to Mrs. Butler, that they would supply her with any thing she needed. Mrs. Butler and the family were in good spirits, and things in operation as usual at the station.

Your obedient servant,

ELIZUR BUTLER.

We understand from a gentleman who has seen the missionaries since their imprisonment, that Messrs. Worcester and Butler are confined at night in different rooms; the former with thirty, and the latter with twenty-eight companions. They both attend divine worship daily in these rooms, and on the Sabbath preach, or converse on religious subjects; thus endeavouring to perform, as well as they can, the part of prison missionaries. They requested that the prisoners might all be assembled together for public worship on the Sabbath; but that privilege was denied, on account of opposition from *one* of the keepers, who could not see why persons so wicked as convicts should be allowed the advantage of religious worship and instruction. There are about one hundred convicts in the prison; so that the missionaries, according to the present arrangements, have access to not much more than half of them.

In an extract from the Washington Spectator, which we published, their labour was spoken of as the severest in the prison. Such, we understand, is not the fact. The head keeper is a member of the methodist church, and seems disposed to treat the missionaries with all the kindness and indulgence that the rules will allow. Mr. Worcester is employed principally as a mechanic at the bench, and Dr. Butler at the lathe wheel. Their food is coarse, but wholesome and sufficient. On the coarse cotton uniform worn by the prisoners, the initials of each one's name, with his term of service, are painted in large letters. Their lodging rooms are large, with floors of loose plank; and each prisoner has a blanket to be used as a bed or covering.

In these circumstances the missionaries must remain for some months, at least. Let Christians pray that their endeavours to do good may be successful; that in doing and in suffering, they may act worthily of the missionary name, and that this effort to injure the cause to which their lives are devoted, may tend in the result only to exalt and promote it. We are afraid there is a culpable neglect on this point. In some few instances, it is true, in this city and elsewhere, we know the case of these imprisoned servants of God has been remembered in public prayer. But much oftener, we fear, is there occasion to lament an utter forgetfulness of their wrongs, of the difficulties that surround them and the Cherokees, and of the fact that we now stand before the world, and before heaven, as a nation guilty of the most flagrant injustice—selfish, perfidious, and tyrannical. The *nation* is involved in the guilt of these transactions. Our rulers must do the people's bidding, or retire from office. The *people*, therefore, are responsible for the acts of government; and the *people* must repent, or suffer. We cannot rid ourselves of the responsibility; we cannot throw it on a few, or on a party, unless we have done *what we could*, by laborious effort and by PRAYER, to avert the evil that is now upon us.

The reader sees, from Dr. Butler's letter, how impossible it is to break down and render useless a truly christian spirit. He that possesses it may be abused and imprisoned; but the great source of his enjoyment no enemy can touch; of the means of growth in knowledge and holiness, he cannot be deprived; nor can he be so shut out from the world as not to do good. Shut him up *with others*, and they shall feel the influence of his instructions, and his character. Confine him *alone*, and prohibit all intercourse between him and the world, and so much the more shall the salutary influence of his piety be felt, wherever his name is heard. *Kill him*, and you but extend and perpetuate the memory and the power of his virtues.

From the Sunday School Journal.

HIGHLY INTERESTING JOURNAL.

From a friend of the baptist denomination in Green county, Illinois:—

I have seen enough of Calhoun county, to ascertain that very little could be done without furnishing them with books. I took a quantity of such as I thought most suitable for that quarter; and immediately on my return commenced operations again. I have traversed that county in every direction, and visited not a small portion of the inhabitants at their own houses, besides the public meetings that I have held. I have paid more attention to that county, and spent more time there than I shall find it necessary to bestow on any other; for no other has been so much neglected by the christian world as Calhoun county. Although no county in Illinois appears on the map to be so accessible as that, yet almost the very reverse is the fact; there are very few places on either river at which a boat can land, and most of the country near the river is either subject to inundation or composed of high and rugged bluffs. One of our agents once visited the county seat, but no Sunday school was ever in operation previous to my visit. The greater part of Calhoun is high, broken land. Many families are to be found on the small patches of level land, generally with a field of a few acres, often two or three miles from any settlement. The land belongs to the United States, and its inhabitants live principally by means of the rifle. I have sought out these people and visited them in their own cabins. You would not, I am sure, think my time ill-spent, could you follow me to their rude habitations, and converse with them and their families. I have seen tears in the eyes of those hunters while explaining the object of the American Sunday School Union.—That you should feel interested in their temporal and eternal welfare, and furnish them with books, and try to have their children taught, and all this only for the sake of doing good, goes directly to their hearts. One example will give you some idea of the people remote from the settlements.

A few miles from the Mississippi river, I overtook a boy on horseback, of about twelve years of age. On enquiry, I found that his father lived on government land, two miles from any neighbour, and had a family of ten children; all, except the eldest, living at home, and *unable to read*. I felt deeply interested for the little boy, who had a fine countenance, and whose answers to my questions were so manly; and I went home with him. I told the father, in the midst of his family, what was my business, and explained the objects of your institution. I spoke to him in a tender and affectionate manner of his children, growing up in ignorance—for not one could read. He, as well as his wife, wept, and appeared to feel much for their children. He told me there was no chance of giving them schooling, as no school was near, and he was too poor to pay for the tuition of even *one*. He could read *some*, and promised me solemnly that he would teach them, every Sabbath, the best of his ability. I engaged with the children to be faithful in study, and use every effort to learn, and left them some books; promised to visit them, if spared, during the summer, and see their proficiency. Invoking the aid of Omnipotence upon that lonely abode of neglected but immortal beings, I left them, receiving a warm pressure from their hands, and a look of gratitude from eyes filled with tears. Subsequently I engaged a family, two miles distant, to join them in a Sabbath school, and obtained the promise of a man of some education, that he would occasionally visit their school.

I have completed my labours in that county for the present, but expect, if spared, to visit all the schools again. I think it important to afford the means of religious instruction to the isolated inhabitants who live at a distance from a settlement. They are poor, and I have always been obliged to supply them with books. I have now completed the two counties of Greene and Calhoun. In every settlement is a Sunday school; and every family in each county have it in their power to obtain the benefits conferred by that institution. I have been thorough, and left none to grow up in darkness. There is an exception, if it may be called one, of a small settlement of Deists, which I visited. In that settlement I failed. The principal inhabitant, a Mr. ——, a distillery owner, talked to me of priestcraft, and produced his newspaper, "The —— ——," to prove it. I could not suppress my emotion, as I gazed around upon his children, growing up with the belief that man perishes like the brute. I talked till past midnight, upon the evidences of christianity, and gave them all as solemn and earnest an admonition as I was capable. The eldest son, eighteen years of age, sneered at religion, and more than once boasted of his freedom from its shackles.—

The next day he was taken ill of the prevailing epidemic, and in three days was laid in the grave. He died without hope. Poor misguided youth, how fearful is the responsibility of your hardened father. Hundreds of such youth in our country, is the precious Sunday School Union, I trust, destined to save. Infidelity is extremely common here, and "The —— ——" is extensively read.

From the Standard.

TEST OF DISCIPLESHIP.

Selfishness is a predominant principle in the kingdom of Satan; benevolence the controling principle of the kingdom of God.—As we are influenced by one or the other of these principles, so are we subjects of one or the other of these kingdoms. This is a solemn truth, and should often lead the christian to his closet and to his knees, that before Him who seeth in secret he may faithfully examine his heart and his conduct. Let him there rigidly analyse his actions, his feelings, and his motives, and without shrinking, compare them with the commands of God and the requisitions of the gospel.

No error is so common as self-deception, and the revelations of the judgment will astonish the universe upon this subject; while many will say, "Lord, Lord, have we not prophesied in thy name," and given much to thy cause, and laboured in thy vineyard, and done many wonderful works in thy name; to whom he will declare, "I never knew you." Alas, alas, what unspeakable horror and disappointment will strike upon the self-deceiver. Often, while flattering ourselves that we are governed by the most expanded benevolence, we are cramped by a narrow policy and the most wicked selfishness. Many an act, now remembered with complacency as evidence of disinterested liberality, will, when scanned by Omniscience at the great day, present the most palpable exhibition of the selfish principle; and the wealth now grasped with unrelenting avarice may rest an eternal and immovable weight upon our burthened and groaning spirits. O professor of religion, have you ever measured your benevolence by the benevolence of the gospel, by the love of Christ, and the claims of a dying world?

TEMPERANCE.

TEMPERANCE LETTER.

Extract from a letter to the Mechanics of Boston, respecting the formation of a City Temperance Society. August, 1831.

Good has been done.

It is asked—What good has been done by Temperance Societies?

We answer, that, if no other good has been accomplished by them, than the combination of 300,000 individuals in the cause of temperance, even supposing that not one of the individuals had been intemperate, the remuneration would have been ample for all the labour and the cost at which this combination has been effected. *Three hundred thousand persons*, and *many of them young persons, are combined in the cause of abstinence from the use of ardent spirits, except as a medicine.* Under this engagement, they are morally secure. Some of them, indeed, may still fall into intemperance; but probably not a twentieth part of the number, that would otherwise have fallen into it.

Yet this is not all the good which these Societies have done. It appears from the report of the American Temperance Society, in January, 1831, that not less than 3000 *cases are known of individuals, who had lived in intemperance, and who, through the influence of these Societies, have been entirely reclaimed.* Six years ago, every confirmed drunkard was given up as irretrievably lost. No project was thought to be more visionary, and no labour more hopeless, than for the recovery of one who had been long intemperate. But Temperance Societies have, in this respect, wrought changes which are only less than miraculous. They have bro't to light, as it would seem that no other means could have brought to light, the power of opinion and of sympathy. They have opened their arms to the drunkard, they have restored him to mental and to bodily soundness. They have restored him to himself, to his family, to society, and to his Maker. Is not this a good which is worth all the efforts that have been made to obtain it?

Again: Through the influence of these Societies, *more than a thousand distilleries in the United States have been stopped; and more than half of those which were in operation in the state of New-York a year ago, are now disused.* Who could have anticipated a result like this from the exertions of five or six years?

Again: It is ascertained, that, within the same time, upwards of *three thousand sellers of ardent spirits have wholly renounced the traffic.* Could six or sixty years of legislation upon the subject have done as much for the cause of temperance as this?

Again: The *diminution* in the quantity of *foreign liquors* passing through the New-York market, during the last three years, has been 1,471,718 gallons; saving about as many dollars, and being a falling off of more than fifty-three per cent. Of *domestic spirits*, the diminution has been about 2,000,000 gallons; worth at first cost, about $500,000; the whole, estimated at the wholesale price, making a saving to the community of nearly $2,000,000. How much greater must the saving be, if this quantity be estimated at the retail price!

Temperance in Towns.

Again: See what these Societies have done, and are doing, for the *towns* in which they have been established.

We refer you, for example, to *East-Machias*, in *Maine*. A Temperance Society went into operation there on the 17th of February, 1827. At that time, there were ten grog-shops in the village, at one of which twelve hogsheads of rum were annually drank. But there is not now, says the second report of the American Temperance Society, a licensed grog-shop in that place. All the principal traders have engaged, that they will not import any more ardent spirits. A fine saw-mill was recently built there, and the foundations were laid when the weather and the water were extremely cold. But the mill was completed without the use of any ardent spirits. Two masters of vessels, also, belonging to that place, have set a noble example. They have been to sea without having provided any ardent spirits, and have made decidedly the shortest and most profitable trips. It is worth mentioning, also, that an aged mechanic, who, for nearly fifty years, had spent a large part of his earnings for ardent spirits, had thereby reduced himself to want, and destroyed the happiness of a respectable family, has joined the Society, and been a member for nearly two years. He has since wholly abstained from spirituous liquors; and, with no other means than he before possessed, has provided well for his family, and has built a comfortable house for himself at the expense of $400, for which he owes not more than $50. How many thousands are there, now, in the most wretched poverty, who, if they would follow the example of this mechanic, might be as respectable and respected, as happy, and as well off, as he is!

Again: Look at *Belchertown*, in *Massachusetts*. In June, 1827, eleven persons there associated in the cause of abstinence from ardent spirits, except for medical purposes. In June, 1828, a public meeting was called, to take into consideration the expediency of forming a Society for the Promotion of Temperance. This Society, says Mr. Coleman, the minister of Belchertown, has gradually increased, and now consists of one hundred and twenty male members. And the result has been, that while, in 1824, 8,056 gallons of ardent spirits were consumed in that town, at the cost of $4883, the quantity consumed in 1828, was 2090 gallons, at the cost of $1440; that is, a less quantity of ardent spirits, by 5966 gallons, was consumed there in 1828, than in 1824; and the saving which was thus made in a single year was $3443. Now, the annual taxes of Belchertown, for the year 1828, were, minister's tax, $600; school tax, $300; town tax, $1200; and county tax, $330; total, $3,430. The saving, therefore, which was made in that town, through the instrumentality of its Temperance Society, in one year, was thirteen dollars more than the whole amount of its annual taxes. Let there be an equal reformation in the use of ardent spirits (and why may there not be?) in all our towns, and not only will there be no complaint of taxes, but in a few years the necessity will scarcely remain of prisons or of alms-houses.

Surprising Co-operation.

In truth, it would not be difficult to make a large book, consisting of details of facts in answer to the question, What good has been done by Temperance Societies? If ever a cause has been followed with the blessing of heaven, this cause has that blessing. Agriculturists, mechanics, merchants, physicians, clergymen, and lawyers, men and women, the old and young, and from one extremity of our country to the other, are co-operating for the promotion of temperance. New associations are forming, and old ones are receiving new members. Military companies are uniting for the disuse of ardent spirits on parade days. Merchants in the country are ceasing to buy and to sell them. Buildings are erected, and factories are conducting their operations, without them. There are towns in which three-fourths of the inhabitants are members of temperance societies, and, consequently, in which three-fourths of the inhabitants refrain from the use of ardent spirits, except for medicinal purposes; and there are towns in which more is saved by abstinence from this poisonous and destructive stimulant, than the whole amount of their taxes. How light, indeed, would be the support of government, of schools, and of the institutions of religion, if the single vice of intemperance were banished from among us! For example, it is estimated that from 1828 to 1829, not less than $100,000 were saved to New-Hampshire through its temperance societies. What, then, would be the saving in that state, and in our town, and in any or all our states, if all should be combined in the cause of temperance! Above all, what would be the moral saving, the prevention of every species of vice and wretchedness, the security given to life and property, and the addition made to virtue and happiness, if temperance should universally prevail among us! And how is it to prevail, but by the combined and persevering efforts of the friends of temperance? And who can consistently call himself a friend to temperance, who is unwilling to give his influence and efforts to the cause of suppressing intemperance?

INTELLIGENCE.

From the Christian Secretary.

BURMAN MISSION.

Letter from Mr. Judson, to Mr. James Grow, of Thompson, Conn. dated

RANGOON, *March* 4, 1831.

Rev. & dear Brother—Your letter of the 17th July last is before me, and your fifty dollars are in the hands of Mr. Jones, at Maulmein, who writes me, that he is ready to pay it to my order. The sentiments expressed in your letter, are cheering and encouraging to my heart. I wish that all baptist ministers felt so, and would all make such presents, though I should prefer their being made directly to the Board. My gratitude, however, in both cases, is sincere.

I can spare time to write a few lines only, having a constant press of missionary work on hand; add to which, that the weather is dreadfully oppressive at this season. Poor Boardman has just died under it, and Mrs. Wade is nearly dead. Br. Wade and myself are now the only men in the mission, that can speak and write the language, and we have a population of above ten millions of perishing souls before us. I am persuaded, that the only reason why all the dear friends of Jesus in America do not come forward in support of missions, is mere want of information, (such information as they would obtain, by taking any of the periodical publications.) If they could only see and know half what I do, they would give all their property, and their persons too.

The great annual festival is just past, during which great multitudes come from the remotest parts of the country, to worship at the great Shway Dagong pagoda in this place, where it is believed that several real hairs of Guadama are enshrined. During the festival, I have given away nearly 10,000 tracts, *giving to none but those who ask.* I presume there have been six thousand applications at the house! Some come two or three months journey from the borders of China—"Sir, we hear that there is an eternal hell. We are afraid of it. Give us a writing, that will tell us how to escape it." Others come from the frontiers of Cassay, a hundred miles north of Ava—"Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others come from the interior of the country, where the name of Jesus Christ is a little known—"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." Br. Bennett works day and night at the press; but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here, and his types are very poor, and he has no efficient help. The fact is, that we are very weak, and have to complain, that hitherto we have not been well supported from home. It is most distressing to find, when we are almost worn out, and are sinking, one after another, into the grave, that many of our brethren in Christ at home, are just as hard and immovable as rocks; just as cold and repulsive as the mountains of ice in the polar seas. But whatever they do, we cannot sit still and see the dear Burmans, flesh and blood like ourselves, and like ourselves possessed of immortal souls, that will shine forever in heaven, or burn forever in hell—we cannot see them go down to perdition, without doing our very utmost to save them. And thanks be to God, our labours are not in vain. We have three lovely churches, and about two hundred baptised converts, and some are in glory. A spirit of religious inquiry is extensively spreading thro'out the country, and the signs of the times indicate that the great renovation of Burmah is drawing near. O, if we had about twenty more, versed in the language, and means to spread schools, and tracts, and bibles, to any extent, how happy I should be. But those rocks and those icy mountains have crushed us for many years. However, I must not leave my work to write letters. It is seldom that I write a letter home, except my journal, and that I am obliged to do. I took up my pen, merely to acknowledge your kindness, and behold, I have scratched out a long letter, which I hope you will excuse, and believe me, In haste,

Your affectionate brother in Christ,

A. JUDSON.

Extracts from Mrs. Wade's letter to Mrs. Wayland, of Providence:—

AMHERST, (*Burmah*), *Feb.* 23, 1831.

Dear Mrs. Wayland—Yesterday I received your kind and very acceptable letter; but this returning salutation comes from a heart oppressed with bitter grief and sorrow. And you too will mingle your sorrows and your tears with ours, when I tell you that our beloved Boardman is no more! We weep not for him, for he is now free from all sin, and sweetly rests from his toil and sufferings in the bosom of that dear Saviour whose love he so much delighted to proclaim, even until death. But we weep for his dear bereaved companion, and for the poor Burmans and Karens, to whom his short life had been so rich a blessing. Alas! we poor short-sighted mortals thought he could not be spared so soon. But "God's ways are not as our ways, nor his thoughts as our tho'ts." "How mysterious are his ways, and his judgments past finding out." Brother and sister Jones arrived at Maulmien six days since; but I have not yet seen them, as we are residing at this place a short time, for the benefit of the sea air, my health having suffered from a slow fever for the last three months. I am, however, quite free from fever now, and able to receive visits from our old Burman friends here, and hope my stay may not be entirely in vain.

Sixty-nine Karens have been added to the little church at Tavoy, and almost all the number within these last two or three months. Our dear brother Boardman was indeed permitted not only to ascend the mount, and behold the fair land of promise, but to acquire also a glorious victory this side of Jordan. Mr. Wade thinks that brother and sister Jones, together with sister Mason, will remove to Tavoy soon. But alas! they cannot speak one word to those who are inquiring what they must do to be saved.—Who then shall reap that field "all white for harvest?" Ko-Ing and Ko-Thah-but are both good, pious, devoted brethren; but they are still, in many respects, children themselves, and need some one to lead them, and teach them "the way of God more perfectly." Mr. Kincaid now takes the pastoral charge of the little English church. The Rangoon station is becoming more and more interesting, and brother Judson is now, in every letter, begging hard to be furnished with 20,000 tracts, &c. for the great yearly festival, just at hand, and says that he must have 1000 every succeeding month. There is also a much greater call for the scriptures and tracts here, and at Tavoy, of late, than was ever before known. Thus brother Bennett is growing pale and thin, from hard labour at the press, without being able to satisfy the demands, and Mr. Wade, besides correcting proof sheets, and the care of the native church, &c. is making short excursions into the country villages. He has lately been visiting some Karen villages not far distant, where one of the assistants had been labouring, and found a very interesting spirit of inquiry had been excited; and among about a dozen, who expressed a wish to "come out from the world," four were considered worthy of the holy ordinance, and were accordingly baptised. Others, also, it is hoped, have been born again. Sister Bennett has made such proficiency in the language, that we ventured to recommence the female boarding school the first of January, and have now ten fine little girls under our care. Sister Bennett is able, with the assistance of a good native sister, to manage the school alone.

Our prospect for boarding schools is extremely interesting; but we want school teachers, both male and female. How can a minister of the gospel leave off preaching to teach schools? And no one, without coming to see, can realise how much a missionary's wife finds to do in almost every department of missionary exertions.

I should delight to devote all my time to schools, and always help what I can; but it is now a long time, that I have had more than I could do in conversing with inquirers, instructing the converts, &c. For a long time past, I have often been obliged to receive my Burman visitors lying on my couch, and attend the native female weekly prayer meeting in the same way; but now with returning health, I trust I can say with more sincerity & confidence than ever before, "This life which thou hast made thy care, Lord, I devote to thee." When you shall see the letters and journals of the brethren, you will I am sure, think I speak moderately, if I say that we need ten more missionaries here now. And why should we not have a reinforcement of twenty, as well as our dear brethren of the Sandwich Islands? Your idea of supporting one of the native assistants has often struck me as one of the most interesting objects of christian benevolence. There are besides the two pastors, five or six others, either of whom I could most affectionately recommend as worthy your patronage and your prayers. There is also an excellent Taling sister, who has lately by a vote of the brethren, been added to the number of native assistants. Some account of her piety and devotedness to the cause of Him who has redeemed her from the grossest idolatry with his own blood, would, I know, be deeply interesting to you. But a pain in my side admonishes me to lay aside my pen. She can, in her present situation, live on thirty dollars a year, and she wants nothing more. Sister Bennett and myself are now trying to deny ourselves, so far as to support her until some other way shall be presented, without drawing on the mission fund.

With much sincere affection, I am, my dear sister, your unworthy friend.

D. B. L. WADE.

MR. JUDSON'S JOURNAL.

RANGOON, *Feb.* 5, 1831.

Since my return from Prome, I have been chiefly employed in finishing the Psalms, the book of Daniel, &c. which were begun some time ago. These, with an Epitome of History and Prophecy, are all the parts of the old testament that are yet translated. I propose next to enter upon Isaiah.

During the year past, there have been baptised, twelve at Maulmein, seven at Rangoon, and twenty-eight at Tavoy; in all forty-seven; five of whom are Europeans, and the rest natives. Three have been finally excluded, and a few are under censure.

Since the beginning of the year, one young man, by the name of Moung Shway-gnong, has been baptised here; three or four Europeans at Maulmein, and four Karens at Tavoy.

The most prominent feature in the mission at present, is the surprising spirit of inquiry, that is spreading every where, through the whole length and breadth of the land. I sometimes feel alarmed, like a person who sees a mighty engine beginning to move, over which he has no control. Our house is frequently crowded with company; but I am obliged to leave them to Moung En, (one of the best of assistants), in order to get time for the translation. Is this right? Happy is the missionary, who goes to a country, where the bible is translated to his hand.

When we can obtain a sufficient supply of tracts from Maulmein, which is not half the time, we give away between two and three hundred per day, *giving to none but those who ask.* The government still preserves neutrality. We have been once accused before the Vice roy, by a deputation from two subordinate departments of government; but his Excellency rejected the accusation with indignation.

Rev. Dr. Bolles. A. JUDSON.

New Foreign Mission Society.—At a late meeting of the Synod of Pittsburgh, a society was organised, under the title of the *Western Foreign Missionary Society of the United States.* The reasons for this measure are thus stated;—

"The resources of large districts of the presbyterian church are slumbering in inaction, and experience for a few years past has demonstrated the fact, that they cannot be fully drawn forth by a society so remote as the American Board, or by any that does not involve an ecclesiastical organisation, comporting with the honest predilections of many of our people. No judicatory of the presbyterian church, it is believed, can act at this time on this subject, with as much propriety and prospect of unanimity as this; and from various considerations, which it is unnecessary to specify, it is also believed that no position on the continent is so favourable as this, for undertaking the institution of a society, which shall bring up the forces of the presbyterian church in the middle and western states, to this great and blessed work."

Maine.—The York county conference have published their annual narrative in the Christian Mirror, from which it appears, that there have been added to these churches during the past year, by profession, 502 members; by letter, 18; total, 520. Removals during the year are, by death, 18; by dismission, 22; by excommunication, 6; total, 46. Net increase 474.

Two years ago there were but forty-eight members added to all the churches of this body, and deducting from this number thirty-one for removals by death and otherwise, there was an increase throughout the entire limits of the conference of but seventeen members. Contrast 17 with 500! Oh, here is no cause for vain glory, but for heart breaking gratitude.

The whole number now connected with these churches is 1956. Consequently, their number is one third larger than it was a year ago. The most prominent means which the King of Zion has employed in building up his cause among us, during the year, is that now so well known, under the appellation of "*protracted meetings.*" These meetings have been holden by nearly all the churches connected with this body. And in every instance they have been owned of God.

In the church in Eliot, discipline has revived; *four* having been excommunicated for the sin of *intemperance.*

Ninety-two have been added to the church in Lyman, of whom forty were baptised in infancy; forty one by sprinkling, when received into the church, and the remaining nine by immersion. Fourteen children have been baptised. The number of males admitted is 31. The number of members previous to these additions was 44, including the former pastor; making the whole number at present 136.

In Saco, "the church have voted, that no one shall be admitted to its number, who shall not engage to abstain entirely from the use of ardent spirits, except when taken as a medicine by the advice of a physician."

Chickasaws.—Extracts of a letter from Mr. Holmes, dated at Martyn, July 1, 1831:—

"In the course of a few months, our congregation will probably be increased by a number of families, who intend taking reservations in the neighbourhood of the station, if the treaty is ratified, with the hope that a missionary will be continued among those of the tribe who do not remove. All this neighbourhood are determined to remain on their present farms. We have not advised them to this course, for we are convinced that it will be more disastrous to the nation to have the more civilised portion remain behind. This, however, we have reason to fear will be the case. At this place, and about thirty-five miles south of this, there will be considerable settlements. Intemperance still prevails to an alarming extent. In some places they bring in barrels of whiskey, and a crowd of poor Indians assemble around it, and continue drinking until it is finished. Destruction is inevitable unless the scene is changed.

"Before the force of their own laws was broken by the extension of the laws of the state of Mississippi over them, the Chickasaws prohibited the introduction of whiskey into their country, under severe penalties. The object was in a good degree effected; and a drunken Chickasaw was seldom seen. Surely much guilt must be incurred somewhere, by proceedings which tend directly and obviously to make men wicked and debased, and to destroy the life and the soul."—*Miss. Herald.*

Choctaws.—Extracts from a communication from Mr. Byington, dated August, 1831:—

"At the first organisation of the Mayhew church, May 8, 1821, there were members, 7. Since that time, there have been received by letter, 21; on examination, 284; total, 312. Of whom eight are blacks, 48 are white people, and 256 red people. Of these, five have been dismissed and recommended to other churches, nine have died, seven have been suspended, and twenty excommunicated.

"Many of the members have been led astray by whiskey, some by political troubles, and some by the artifices and threats of kindred, and many, perhaps most, by their own hearts' lusts. Their political troubles are great and oppressive, and have a deadening influence upon the church in various ways. Many of our people seem to live with reference to the day of judgment, and are our comfort and joy. Many love the gospel more than all things besides.

"Much whiskey is drank, and I presume more than thirty persons have lost their lives in this one district, in the last twenty months.—Little effort is made to suppress the drinking of whiskey.

"Mooshoolatubbe and Nitakechi are opposed to the removal of any of the old missionaries to the new country; and have written to the government not to allow any of them to go there, and to send new ones, if any at all. A few of the Choctaws mean to attempt to remain here five years. Many, we are told, will wander any where, rather than go over the river, and reside in the new country."—*ib.*

Procrastination.—The Pastor's Journal relates an anecdote to the following effect:—Mr. A. who had been intemperate, and so opposed to religion and religious institutions as to refuse his wife liberty to attend the preaching of the gospel, was at length brought to listen with interest to what a neighbour told him of a revival of religion which was then prevailing. After much solicitation, he at length promised, that *after another week*, he would join the Sabbath school, and begin to attend to the salvation of his soul. The next Sabbath came. The superintendent and others looked with solicitude for A; but he was not there. They continued to expect him till the school closed, but he came not. Soon the bell tolled a funeral knell. It was for A.; the man who, one week before, had promised to begin that day to seek the salvation of his soul! On Saturday he was arrested, and in a few hours died, without hope!—*Boston Recorder.*

Noble Resolution of the New-Jersey Bible Society.—At the annual meeting of the New-Jersey Bible Society, in New-Brunswick, on the 30th ult. the following motion was made by the Rev. William T. Hamilton, of Newark, and seconded by Samuel Bayard, Esq. of Princeton:—

"*Resolved*, That in the opinion of this society, it is expedient that the different Bible Societies in New-Jersey should unite their efforts, with the view of supplying, as soon as it may be practicable, the inhabitants of the Sandwich Islands with copies of the holy scriptures, or with such portions of them as may be translated into the language of those islands."

The adoption of the resolution was advocated by the gentlemen who submitted the motion, and also by Rev. Dr. Miller, and Professor Maclean, of Princeton, and by his excellency Peter D. Vroom, Governor of the state. Rev. Dr. Alexander, chairman of the meeting, also favoured the meeting with an expression of his views in regard to the proposed measure, the expediency of which he had suggested at the last annual meeting. The resolution was *unanimously adopted*, and an Executive Committee was appointed, to correspond with the other Bible Societies embraced in the resolution, and to adopt such other measures as the committee may consider expedient, in effecting the purpose of the society.—*N. Y. Obs.*

Progress of Sunday Schools at the West.—In the nine upper counties of the state, there are fifty-four Sabbath schools, all brought into operation within a very few months past. About 225 new schools have been organised in Kentucky since last fall, in addition to about one hundred that existed before.—*West. Luminary.*

Extraordinary Subscription.—The Christian Advocate & Journal, being the official organ of communication between the officers of the methodist episcopal church and their people, has at this time a subscription list of *twenty-five thousand.* It is the largest newspaper subscription in the world.

REVIVALS.

Philadelphia.—By letters received in this village from Philadelphia, it appears that the recent protracted meeting in Mr. Patterson's church was attended with the divine blessing, beyond any thing ever before witnessed in that city. The meeting commenced on the 3d inst. and continued eight days. Between three and four hundred were seen at once at the anxious room; and many left the place rejoicing in hope. Numbers are not stated with any particularity.

Verona, Oneida Co.—The following comes to hand from brother Myrick, under date of Nov. 15, 1831:—

MR. EDITOR—The protracted meeting which commenced in the 2d church of this town on the 27th of last month, was the occasion not only of deep solicitude, but of joy and rejoicing: And my object in this communication is to give others an opportunity of ascribing praise to God, and of exciting the friends of the Redeemer to increased effort in this work of holy benevolence. Though we have had a revival here for more than a year, which has resulted in the hopeful conversion of hundreds of souls; yet during no one period of the blessed work, have I witnessed such wonderful displays of divine grace, as within the limits of the recent meeting. I cannot say that the church as a body was prepared for these solemnities. Indeed, a minority, only, seemed to enter heartily into the work. No opposition; but many were getting ready, as they supposed. Some few wrestled and agonised in prayer as I never before witnessed; and as might have been expected under such circumstances, the Lord came down, not in *the still small voice*, but like a rushing mighty wind, which shook the place where we were worshipping, and caused many a stout-hearted sinner to cry, "Lord, what wilt thou have me to do?" The meeting continued eleven days. How many submitted to God the judgment will determine. A considerable portion of the subjects of the work were from other towns. Sixteen united with the church last Sabbath. Many more are expected soon. Since the close of the meeting the work has abated in some degree.

Here permit me to suggest a thought or two with reference to protracted meetings. 1. Let there be no more in number than can be fully sustained. 2. Let them be appointed with a determination (in humble reliance on God) not to be closed till the sinners in the region of the meeting are converted. 3. In order to this, let a sufficient number of ministers be pledged to attend through the meeting, be it longer or or shorter. 4. Let the members of the neighbouring churches repair to the meeting at its commencement; not to hear, to be waked up, or to look on and see what God will do; but to labour, and labour hard, till the souls in the place are converted to God. This accomplished, repair to another society, and do the same. This may require some self-denial on the part of the ministers and churches. But what if it does? Sinners are sinking to hell from these societies, and there must be a speedy and powerful effort on the part of ministers and churches, or a great proportion of these sinners in the midst of us, will be making their lamentation in a world of woe. How long shall it be said of us in truth, that "the children of this world are wiser than the children of light?" If ministers and Christians were willing to obey Jesus, how long before Oneida county would become the garden of the Lord? I fear, when God maketh "inquisition for blood," our garments will be stained. L. M.

Massachusetts.—A letter from Worcester, to the Christian Watchman, says—"I cannot here avoid remarking, that our protracted religious meetings in this neighbourhood, have been invariably and wonderfully blest. The ministers of Christ seem to go with an expectation that every arrow from the quiver of truth will tell on the ranks of the enemy. Under this impression, and with a vivid conception of the goodness and justice of God, and the retributions of the eternal world, they announce the way of reconciliation to God, with a clearness and earnestness which seems accompanied "with the Holy Spirit sent down from heaven."

"I have recently learned from Mr. Samson, pastor of the church, that the good work is now advancing among his people, both in Harvard and Lancaster, with continued interest."

Hopkinton, Mass.—A revival has been in progress in this place for several months. Indeed, there has been a serious state of things, with occasional conversions, for more than a year. "A few weeks since, (says a correspondent of the New-York Evangelist), we had a four days' meeting. It was attended with the most happy results. Obligation and guilt and immediate submission were pressed home to the sinner's conscience. During the week of the meeting about fifty hopefully submitted to God. Since that time the work has gone on very silently, but yet powerfully. There are now not far from one hundred and thirty hopeful conversions, within a little more than a year; and at no time since our protracted meeting has it been more interesting than at present."

Windham County, Ct.—It is now about a year since God began to appear for the churches in this county, in his reviving mercy. During this period, the influence of the Spirit, and of truth, has been becoming more extensive and glorious.

In *Brooklyn*, during the winter and spring, there was universal attention to religion. As the result, about twenty have joined the churches during the summer; and more are expected to join soon. The prospect of future good is now brightening.

In *Hampton*, there was a precious revival during the winter; and about fifty have made a public profession of religion.

In *Canterbury*, as was reported in one of our late papers, about fifty have joined the church, during the last year; a majority of them within a few months past.

Ashford.—In two of the three societies, viz. in the first society and in Eastford, there have of late been protracted meetings, and very precious results. Between thirty and forty in each of these societies, have become hopefully pious; and the cause of Christ is still advancing.

Killingly.—In the north society, the state of religion has for years been very low. During the *last* year, however, there has been a regular and constant advance of piety. About thirty have joined the church; and nearly as many more are to make a public profession soon.—Several are now anxious inquiries; more than at any former time.

In *Westfield* society, there have of late been several hopeful conversions; and the prospect of a general revival is flattering. A protracted meeting is to commence there on the last day in October.

In *Plainfield*, there have been about thirty

hopeful conversions during the summer. Divisions are healing, and the prospects of the church and society brightening.

In *Thompson*, a protracted meeting was held a few weeks since. The revival has progressed: and the number of the hopeful convicts is considerable.

Windham.—In two of the societies, viz. the first and Willimantic, protracted meetings have been held, and revivals enjoyed. The number in each society, of those who have, in the judgment of charity, become pious, is between thirty and forty. Some of the most influential men are among the number. The change in each society is very happy.

In *Scotland*, the other society of the town, a protracted meeting is to be held this week.

Woodstock.—In all the four congregational churches and societies, the state of religion has been, and still is, very interesting. At protracted meetings, recently held in North and West Woodstock, the number of inquirers was very large, probably not less than one hundred and fifty. The kingdom of God has come near to them, and multitudes are pressing into it.

In *Abington*, a society of Promfet, the state of religion has been growing more interesting for several weeks. A protracted meeting was held a few weeks since. Its influence was very powerful. Religion had long languished there; but now the change is sudden and wonderful. Praised be the name of the Lord.

Never, probably, did religion flourish so much in this county, within so short a time, as within the last few weeks; and never perhaps were the prospects of the church brighter in this county, than now. Several of the churches, a few months since, were "as sheep without a shepherd." Five of them have, within six months, settled pastors with great unanimity. The monthly tract distribution is pretty general in the county; and the cause of temperance prospers.—*Con. Obs.*

Greenwich, Conn.—A correspondent of the New-York Evangelist, under date of Nov. 1st, communicates a notice of a second four days' meeting recently held in Greenwich, from which the following is abridged:—

"Early in March, a *four days'* meeting was held in the *second* congregational church, in this place. This was probably the first, or among the first meetings of the kind, held in New England. At that time, many godly ministers and church members were doubtful of the *propriety* and *expediency* of holding such meetings. Encouraged by the example of the churches in the city of New-York, a four days' meeting was invited here. God took it under his own direction. He put his seal of approbation upon it. The result has been the professed conversion of about one hundred souls, the greater portion of whom have united with the church.

"On the 19th of last month, another four days' meeting was commenced. This also was a solemn and interesting meeting. The seats to which the anxious were invited, were again filled. In infinite condescension and mercy, God sent the Spirit to convict and convert.—Rev. Mr. Norton, of New-York, was present on Friday and Saturday, and having preached on the subject of faith, he called on professors who were conscious that they had been deceived in regard to themselves, and had been building on the sand, to come forward with the anxious. This was a trying time. Conflicting feelings struggled in the breasts of many. A few professors, realising that the salvation of the soul, and the favour of God, is of more consequence than the opinion of men, came forward, and were made subjects of prayer. *All of them have since obtained the blessing of Him*, who is ready to forgive those who turn to him with true penitence. He that covereth his sins, shall not prosper; but he that confesseth and forsaketh them shall find mercy.

"The last day of this solemn convocation was marked with deep feeling, and by some, will, we trust, be remembered with gratitude forever. The work of grace is gradually advancing among us, and we sincerely hope, will advance until every perishing sinner shall yield himself to God, in the exercise of penitence and faith."

Vermont.—Extract of a letter from Br. Samuel Cotting, to Deacon H. Lincoln, dated Rutland, Vt. Oct. 24, 1831:—

"An unusual attention to the subject of religion, has been witnessed within a few months, through all this section of the country. Protracted meetings have been held in about every town, by every denomination. They have been fully attended in every instance that has come to my knowledge, and at some I have myself been present. The effects produced have been astonishing, and so uniform, that a four days' meeting, and a revival of religion, appear to have become synonomous terms.

"This town has experienced a very pleasing revival since the last summer. Upwards of sixty, mostly children and youth, have been added to the baptist church, and a greater number to the other churches."

East-Hampton, L. I.—An Extract of a letter to the editors of the New-York Observer, dated East-Hampton, Oct. 25th, says:—

"At a four days' meeting, held about two months since, the Spirit descended, with great power. The preaching on this occasion was eminently practical. Many hearts were unlocked to the impressions of truth, many eyes were unsealed to the sight of spiritual things, and many souls were brought to rejoice in the hope of salvation, through a crucified Saviour. At the close of the meeting an impression of solemnity was general. A spirit of fervent supplication animated the heart of Christians, and souls were daily converted to the Lord. It is not ascertained how many are to be considered the hopeful subjects of this work. At our communion a few weeks since, seventy-eight united with the church. The state of things is still interesting, and we are hoping to experience yet larger measures of divine influence. We feel it a privilege to have part in those scenes, which will bring down so much of heaven to earth."

Greenfield, Ohio.—Extract of a letter from a gentleman in Ohio, to a friend in New-Haven, Conn. dated Oct. 26, 1831:—

"Last Saturday I went down to Greenfield, and attended a four days' meeting in that place, the first I ever attended. It was a season of marked solemnity. On the Sabbath the concourse was so great, that the large brick school house could not accommodate one half the people who attended. At the request of the clergy, the members of all the churches (about 200) withdrew and went to a private dwelling house, and spent the whole day (except an intermission of about one hour) in prayer and singing praises to God. The great and leading feature of all the prayers, was for an outpouring of the Holy Spirit, and a time of refreshing from the presence of the Lord. More interesting, humble and devotional prayers I never heard; among them was a prayer offered by a young lad about sixteen years old, a late convert in Greenfield. The congregation left could not be accommodated, except by surrounding the school house, and filling the windows. Many at the close of the meeting were found rejoicing in the goodness of God to them, with strong hopes of reconciliation to their blessed Saviour, and with firm purposes to live lives of new obedience. It is supposed there were not less than thirty who submitted cheerfully to the terms of the gospel of Christ, and closed with the overtures of mercy; others are still in distress, with all their sins and load of guilt resting on them; they are truly heavy laden, but will be disposed of as a merciful God shall see fit."

Walterboro, S. C.—The clergymen of the city whom we mentioned as on a visit to Walterboro, have returned, and they bring the pleasing intelligence that the word of God in that place is evidently accompanied with the demonstration of the Spirit, and of power. Many, and among them, a number of the most intelligent and respectable citizens of the place, have bowed at the name of Jesus, and received the consolations of the gospel.—*Charleston Obs.*

May-River, St. Lukes.—We have received a detailed account of an interesting eleven days meeting, held in the above-named little village, which closed on the 23d October. About twenty professed to have obtained a hope, part of whom have joined the episcopal, and part the baptist church. If we understand the communication, there were but thirty-six adults in the place, (and several of these were professors of religion), when the meeting commenced. It must therefore have been a work of great power in a narrow field.—*ib.*

In Beaufort, S. C.—A gentleman in Beaufort, a member of the episcopal church, in a letter to a clergyman in Charleston, S. C. dated 31st October, says:—"I know it will rejoice your heart to hear that there is a most triumphant work of grace in this village. Rev. Mr. Baker, of Savannah, has been labouring among us night and day, since Monday night last.—Both churches, the episcopal and baptist, are *united* "*with one accord, and in one plan.*"—There can be no calculating the blessed results of this meeting. Already upwards of fifty have expressed a hope that they are converted; and such a crowd kneel in the aisles of the church, of such as have declared that they will give themselves no rest until they have found the pearl of great price, that there is no way of now ascertaining their number. For the whole week past, almost every one has attended church three times a day, and prayer meetings in the morning and evening. I have scarce a moment to write. Blessed be God, that has given our eyes to see, our ears to hear, and our hearts to feel, such marvelous goodness."—*ib.*

In Mount-Zion Academy, Geo.—We learn from a friend recently from that neighbourhood, that about fifteen students in that institution have professed a hope in Christ. It is one of the oldest and best regulated academies in the state, and has exerted, and still exerts, a very extensive influence, the average number of students having been, for nearly twenty years, between eighty and one hundred.—*ib.*

New-Jersey.—At the late meeting of the New-Jersey Baptist State Convention, at New-Brunswick, on the 2d instant, some interesting statements were made by Eld. Dodge, respecting the state of religion in the vicinity of New-Brunswick; from which it appeared, that revivals had commenced in some degree, in New-Brunswick, Piscataway, Plainfield, Samptown, Mount-Bethel and Middletown; and from what we could otherwise learn, we estimated that about thirty churches, out of the sixty in the state, had been more or less blessed with the out pouring of the Holy Ghost, during the past year.—*Bap. Repository.*

WESTERN RECORDER.

UTICA: NOVEMBER 22, 1831.

Verse Herald.—A new paper, issued under this name at Oswego, by the Directors of the Oswego County S. S. Teachers' Association, would have received earlier notice, but for the absence of the editor of the Recorder. The paper is a rich one; at least such is the character of the specimen number. It is devoted chiefly to the promotion of the verse-a-day system, and will be issued from time to time, as materials are found to accumulate. Though not intended to occupy the place of a regular religious journal, it will no doubt be very kindly received, as an occasional messenger of good things. Our views of the "system" need not be here repeated. The public sentiment is fast rising in its favour; while the slight objections that have sometimes been offered against it, appear to have little importance attached to them. The plan of introducing the verse system into France, occupies a large portion of the present columns of the Herald. We formerly spoke at some length upon this subject, and our readers will not be displeased to know that all is not likely to end in talk. The plan is extensively favoured. Many are ready to devote themselves to this field of labour. Funds to some amount have been already subscribed; and in a few weeks, it is expected, one or two gentlemen will embark for that country, to open the way and commence operations. The plan is, to make this simple inoffensive system a pioneer for bible and tract distribution, and for the establishment of Sabbath schools. The condition of France becomes more and more encouraging. Her political men begin to see that popular power must be tempered with the cement of christian principle; and it seems, by letters recently received, as well as by the various publications of that country, that the government are in some measure prepared—as a matter of policy, perhaps—to favour some of the leading evangelical operations of the day. These things are truly encouraging. We wish success to the Herald, and to the projects it has in contemplation. It circulates gratuitously; but funds towards its support will be gladly received by E. W. Clarke, Secretary of the Association, from the friends of the cause.

New Proposal.—At the late meeting of the Synod of Genesee, the subject of christian harmony was taken up in an interesting manner, as would appear by the following extract from the Rochester Observer:—

"The members of the Synod of Genesee are now sitting in convention in this village, for the purpose of discussing various subjects relating to the interests of religion. At the late session of synod at Brockport, this meeting was appointed, and certain questions were assigned to individual members, for them to report upon at this convention.

"The convention met on Tuesday, in the session room of the first presbyterian church, and was organised by the appointment of Rev. Mr. Curry, of Lockport, as chairman, and Rev. Messrs. Day, of Geneva, and Eaton, of Buffalo, as clerks. Rev. Mr. Day read a report on the subject assigned him, viz.—"What can be done to promote greater union among denominations, or to prevent the evils arising from the divisions of Christians into sects?" and concluded with proposing the formation of a "Christian Harmony Society." There was a highly interesting discussion on this subject, which was continued until the adjournment at evening, when it was committed to Messrs. Penney, Wisner, and Eaton.

"This we view as one of the most important meetings of an ecclesiastical body that has ever been held in this section of country; and from the excellent spirit which thus far appears to pervade this body, we cannot but expect that it will be highly beneficial to the interests of religion."

Prayer for Rulers—The editor of the Boston Recorder thinks that the duty of praying for rulers is greatly neglected by Christians, at the present period. The Episcopal Watchman takes occasion from this circumstance, to show how wisely the liturgy of the episcopal church provides against this deficiency among her own members. But let it be recollected, that the maintenance of a *form* of prayer will not secure the possession of a *praying spirit.* Yet the latter, only, can prevail with God. Too often have Christians of every denomination *said* and *sung* their prayers for rulers, without really praying for them. Has the efficacy of prayer ever been fairly tried on this subject, since the days of the revolution?

The Georgia Persecution continues to call forth abundant indignation from the political journals; and since the election is now over in our own state, we shall probably find room for a few extracts in our future numbers. The condition of the imprisoned missionaries ought, above all things, not to be made a question in party politics. Common sense, common honesty, and common humanity, forbid it. The honour of the nation is tarnished by the foul deed of persecution. The nation is concerned deeply in this iniquitous transaction. Christians however have additional considerations in regard to this business. Let them remember daily, at the mercy seat, their brethren in bonds.

Amherst College.—A catalogue, published under date of October, has just come to hand from this institution. It contains, among other things, the following summary:—

Resident Graduates, 2. Seniors, 39. Juniors, 46. Sophomores, 50. Freshmen, 60. Total, 197.

This institution shows a steady gain, notwithstanding all the wiles of the Unitarians.

The baptist missions in India, as will be seen to-day, are in a most interesting state.—But a few years ago all was desolation. The Burman empire was involved in war, and the missionaries were confined in prison, and were often in jeopardy of their lives. Now a general spirit of inquiry and enterprise is seen, and the Lord is pouring out his Spirit in various places, and turning many from heathenism to the service of the living God.

Rev. Dr. Ludlow, of Albany, has declined the appointment of professor of biblical literature in the New-Brunswick theological seminary.

For the Western Recorder.

MR. EDITOR—Will you, or some one of your correspondents, have the goodness to inform me distinctly, what kind of moral actions is referred to by the Saviour, in the 35th and 36th verses of the 25th chapter Matthew, and oblige your friend? R.

ANSWER.—The Saviour refers, no doubt, to those actions, and those alone, which proceed from love to God and man. Where this love *exists*, it will *manifest* itself in *appropriate actions*; it will prompt us to do the *offices* of affection. And where these offices are wanting, we infer with certainty the absence of love. If a man see his brother or sister have need, and shutteth up his bowels of mercy, how dwelleth the love of God in him? Such kind offices as our correspondent refers to, may flow indeed from natural sympathy, and from other causes aside from christian affection; yet where they are wholly wanting, it is certain that true love does not exist. The bible decides this point beyond the possibility of doubt. And now, at this season of the year, where so many have need, let us see what christian professors will do. Brethren, what do ye more than others?

THE VERSE-A-DAY SYSTEM.

JOHN XIX.

Tuesday, Nov. 22.—8. When Pilate therefore heard that saying, he was the more afraid.

Wednesday, Nov. 23.—9. And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

Thursday, Nov. 24.—10. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

Friday, Nov. 25.—11. Jesus answered, thou couldest have no power at all against me, except it were given thee from above: Therefore he that delivered me unto thee hath the greater sin.

Saturday, Nov. 26.—12. And from thenceforth Pilate sought to release him: But the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: Whosoever maketh himself a king, speaketh against Cesar.

Sunday, Nov. 27.—13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

Monday, Nov. 28.—14. And it was the preparation of the passover, and about the sixth hour: And he saith unto the Jews, Behold your King!

Tuesday, Nov. 29.—15. But they cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

POLITICAL.

FOREIGN.

Russian official Account of the Fall of Warsaw.—Dispatches and papers (says the Washington Globe) have been received at the department of state from St. Petersburgh, containing later information directly from Russia, than any which had arrived by the last dates either in London or Paris.

The Journal of St. Petersburgh, of Sept. 21, announces the fall of Warsaw, in the following lines from the Commander in Chief:—

"SIRE—Warsaw is at your feet. According to the dispositions which I have made, the Polish army is retiring upon Plock.

"PASKEWITCH."

Next follows the journal of the military operations, and the report of the commanders, with the letters between them and the heads of the Polish government.

So far as respects the attack and capture of Warsaw, the journal agrees with the semi-official account published last week. The loss sustained by either party is not mentioned.—The Polish army was permitted to retire from the city, before the Russians entered it. Indeed, it does not appear that the army was in any way included in the surrender.

Remains of Napoleon.—In the French Chamber of Deputies, on the 13th September, M. Martin brought up the report of the committee of petitions, one from M. de Payen, praying that the remains of Napoleon might be claimed by the nation, and placed under the column of the place Vendome. The committee gladly rendered homage to the glory of Napoleon, and reminded the Chamber that the King himself had also done so, in ordering the statue of the late Emperor to be replaced on the column; but considered that the interests of public peace and tranquility required that this petition should be disposed of in a similar manner to that presented for the same purpose last session; and therefore proposed that the Chamber should pass to the order of the day.

After some discussion, the petition was finally referred to the council of ministers, to decide on the expediency of the measure.

The Madrid Gazette mentions, that a farmer at Lugo, in Gallicia, in ploughing a field lately, found two earthen vases, containing several pounds weight of gold coin, bearing the effigies of the Emperors Nero, Vespasian, Adrian, and Trajan. The gold is of the finest quality, and the preservation of the coins perfect.

DOMESTIC.

The Election.—From the returns of the election received during the past week, it appears that the Jackson candidates for the Senate have succeeded in seven of the eight districts; and that the House of Assembly will consist of about one hundred Jacksonmen, twenty Anti-masons, and eight National Republicans.

In this (the 5th) senatorial district, Robert Lansing, Esq. is elected senator, by a large majority.

In this county, (Oneida), the votes for Sheriff were—Mott, 5692—Hurlburt, 4712. For Clerk—Brown, 4037—Collins, 3669—Ostrom, 2636. Messrs. Moulton, Twitchell, Hough, Fitch, and Miller, are elected members of Assembly, by a majority of about 1700 votes. Mr. Platt, anti-masonic, led his ticket upwards of 400; and Mr. Moulton, Jacksonian, fell behind his ticket about 800 votes.

Serious Accident.—On the 10th inst. as Abijah Mann, Esq. of Fairfield, Herkimer county, and his son, A. Mann, Jun. late member of Assembly from that county, were crossing the Mohawk bridge, at Little-Falls, in a one horse waggon, they were met by a drove of oxen; and with twenty-seven of the cattle, were thrown into the river, in a depth of nearly twenty feet water. They first sustained themselves by each seizing an ox by the horn, and afterwards by grasping a stick of the floating timber of the bridge; by which means, and the assistance of a gentleman present, they reached the shore. The horse and waggon were also recovered, and all the oxen got safely ashore, except two, which were so badly wounded, that it was necessary to kill them immediately.

Border Troubles.—Serious difficulties still exist between the people of Maine and the government of Nova-Scotia, on the subject of the boundary line. The inhabitants of Madawasca, a town within the limits of the territory hitherto under the jurisdiction of Nova Scotia, lately met and organised themselves into a town.—The authorities of New-Brunswick thereupon came with an armed force, and arrested a number of those who took part in the town-meeting; several of whom were fined, and committed to prison, where they still remain. This measure has of course caused much excitement in Maine. The state council was immediately convened by the Governor; a statement of the affair was transmitted to Washington; and we learn from the Portland Argus, that the adjutant-general of the state, by order of the Governor and council, has issued a general order, "requiring the militia of the state to hold themselves in readiness to make such requisitions as the President may deem necessary, to protect our territory from invasion and our citizens from capture." This looks a little warlike.

The Vicissitudes of Life.—Misfortunes make strange companions. The schoolmaster is abroad, say the Reformers, and in classifying his pupils we certainly see side by side those with whom such juxtaposition must be far more unexpected than even to the lookers on.—The Dey of Algiers is fitting up the castle of Rambouillet, and will doubtless in time become a good Frenchman; the ex-Emperor of the Brazils, Pedro, duke of Braganza, is selling diamonds at Castle-Mendon. But more singularly still is the fact, that the Duchess of Berri has been splendidly entertained by the archduchess of Parma, Maria Louisa; the mother of Napolean II, duke of Reichstadt, receiving as a guest the mother of Henry V. duke of Bourdeaux.—There is a singular resemblance in the fortunes of these royal princesses, and it is said that they enjoy each other's society highly, passing mutual congratulations upon their fortunate escape from the slippery and dangerous position of royalty in France.—*Alb. D. Adv.*

St. Clair's Defeat.—It was 40 years on Friday last, Nov. 4, since Gen. Arthur St. Clair was defeated by the Indians and British, in the Western Territory, then a wilderness, but which now is a populous and flourishing part of the country. In less than half that time hence, the state of Ohio will be second to none in the Union.

Murder.—The Illinois Patriot gives the particulars of a foul murder of a boy, 14 years old, son of a Mr. Lofton, by an Irishman, named James Sullivan, alias Patrick Cavens. Sullivan had recently lived with the father of the boy. The latter had been sent a short journey to collect a debt of twenty dollars. Sullivan happened to be at the place where the boy received the money; was travelling the same road back with him; and the lad kindly took him upon the horse behind. In passing a wood he murdered him, for the paltry sum of twenty dollars, and has escaped.

Small Pox.—A letter from Major Dougherty, agent of the Pawnee nation, gives a distressing account of the terrible ravages of the small pox among them. Nearly the whole of one tribe, (the Pawnee republic), of about 3,500 souls, have been swept off; the number dying daily being so great that they had not been able to bury them. The cause of the disease being so fatal among them, is said to be, they immediately plunge into the water as soon as the fever makes it appearance; thus driving the disease inwardly, when they are attacked with this terrible malady.

Important Decision.—During the present session of the superior court, in an action, Heirs vs. an administration, founded on objections to sundry charges, the court ordered an item of $9, for spirituous liquors, furnished at auction for the sale of personal estate, to be struck out of the account. It is, as observed by the court, "putting an enemy into the mouth, to steal away the brains."—*N. H. Sentinel.*

We learn with pleasure, which we are sure will be felt by every American, that the venerable Chief Justice Marshall has been able to walk out within a few days, and intends to leave the city for Richmond on Thursday. Next week, the judge holds the circuit court for the southern district of Virginia, from which he was never known to be absent since his appointment to the bench.—*Philadelphia Gazette.*

Col. Josiah Walker, elected first vice-president of a South-Carolina Nullification Society, refused to serve, and sent a reproving letter to it, in which he said the public benefit could not be always distributed with exact equality; and that the interior states might as well nullify a law for building lighthouses and improving harbours, because they were not directly served by them, as South-Carolina to undertake to nullify laws which did not promote her interest. A committee of the society reported an answer to the letter.

A ship arrived at New-York, from Smyrna, brings intelligence of the confirmation of the treaty with Turkey. Com. Porter had an audience with the Grand Seignor on the 13th September.

The cotton factory owned by the Orleans Manufacturing Company, at Rehoboth, R. I. was destroyed by fire in the night of the 10th inst. The building was of wood, and contained two thousand spindles. Loss $25,000—$15,000 insured.

Nat Turner, the leader of the late insurrection in Virginia, having been convicted before a special court in Southampton county, was executed on the 11th inst.

It is a coincidence of time worthy of being noticed, says the Boston Evening Gazette, that on the very day we were making a splendid parade in Boston, in relation to the Polish standards, the capital of Poland was taken.

A convention of tanners in each county, has been proposed by Jacob Graves, of Rochester, for the purpose of forming a mutual insurance company, for insuring tanneries. The reason is, insurance companies will not insure them.

MARRIED,

On Tuesday last, by Rev. Dr. Lansing, Mr. *Oliver B. Cooley*, of the firm of Storrs & Cooley, to Miss *Sarah Multer*, both of this village.

DEATHS.

At New-Lebanon, N. Y. on the 22d ult. after an illness of six days, Miss *Mary-Ann Churchill*, eldest daughter of Rev. Silas Churchill, aged 27. She was a professor of religion, and gave good evidence of sincere piety. "Blessed are the dead who die in the Lord."

At Lenox, Mass. on the 31st ult. Hon. *William Walker*, aged 80. He was an officer of the revolution, for a long period judge of the common pleas and of probates, and president of the Berkshire Bible Society from its organisation.

List of Letters received at the office of the Western Recorder, during the last week.

G. Camp, E. Barnes, W. B. Ogden, S. Hubbell, Calvin Chipman, J. Bristol, E. Hinman, F. S. Slosson, G. Pettit.

NOTICE.

THE second term of Miss TRACY'S SCHOOL for Young Ladies, will commence on Monday, Nov. 28th. For terms inquire at her school-room, one door west of the second Presbyterian Church in Bleecker street, between the hours of 9, A. M. and 3, P. M.
Nov. 22, 1831. 47w3

NEW WINTER GOODS.

A NEW stock of Winter Goods, just received, consisting of Staple, Fancy and Millinery Articles, in all their varieties; which are for sale cheap—(mark) cheap—no mistake. They will be sold a little lower than at any other store in town, by
SAMUEL THOMPSON,
Nov. 22, 1831. No. 68, Genesee st.

CARPETS, AND HOUSE-FURNISHING DRY GOODS, GENERALLY.

JUST received the following, viz:—White Furniture Dimities & Fringes, Damask & double damask Diapers, Birdseye Irish Diapers, 4-4 & 5-4 Irish and 10-4 Flemish Sheetings, Double damask Table-Cloths, Best quality Quilts and Counterpanes, Embossed & watered Moreens, Drapery Muslins, Furniture Chintzes, of various qualities. Also, 7000 yds. Ingrain, Venetian, Kidderminster, Thompsonville, & Tariffville CARPETS; Brussels, Wilton, & tufted Rugs; Bindings, Stair-Rods, Printed Floor Baizes; Table, Stand, & Piano Covers, &c. &c. For sale cheap, by
Nov. 22, 1831. SAMUEL THOMSON.

CLOAK SILKS & SATINS, Watered Gros de Naps, and fancy coloured Gro de Zins, for sale lower than any one else can sell them, by
47w3 SAMUEL THOMSON,
Nov. 22, 1831. No. 68, Genesee st.

NEW STORE.

THE undersigned have commenced business, under the firm of THOMSON & WRIGHT, at the store formerly occupied by OBEAR, ROPES & Co. near Huntington's Basin, West-Utica. They have an entire new Stock, lately purchased in New-York, consisting of a general assortment of DRY GOODS, DRY GROCERIES, HARDWARE, CROCKERY, IRON, NAILS, *&c. &c.*; which they offer to purchasers from the country or village, at low prices.
☞ Cash paid for Pork, and most kinds of Produce.
EBENEZER THOMSON.
FRANCIS WRIGHT.
Utica, Nov. 22, 1831. 47

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.
August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by
August 16, 1831. (33) O. MANCHESTER.

G. MANCHESTER,
DRAPER & TAYLOR—No. 130, *Genesee St.*

HAS just received his Fall and Winter GOODS, consisting of Cloths, Cassimeres, and Vestings; Camblets, Sattinets, Suspenders, Hosiery, Stocks, &c. &c.; which will be sold at a small advance from cost.
Utica, Oct. 4, 1831. 40

BRASS ANDIRONS, &c.

JUST received, at No. 88, Genesee street, a large supply of Brass Andirons, Shovels & Tongs; Plated Candlesticks, Snuffers and Trays; Brass Candlesticks, Tea Trays, &c. For sale by
Nov. 15, 1831. JAMES DANA.
☞ A consignment of *Maynard & Noyes's* INK and INK-POWDER, for sale as above. 46

CHAINS, &c.—Fall, Trace and Halter Chains, Vices and Anvils, Nails of superior quality, all sizes, from 3d. cut to 5 1-2 inch spike, and 6, 8 & 10d. wrought Do. For sale by JAMES DANA,
Nov. 15, 1831. No. 88, Genesee street.

SADDLERY.—The most extensive assortment of Plated, Japanned and Tinned Saddlery, ever offered in this market, now opening and for sale, by
Nov. 15, 1831. JAMES DANA.

CUTLERY.—A new supply of Cutlery, direct from Sheffield, consisting of Knives and Forks, Hand, Pannel and Back Saws, a great variety of Files, Chissels, &c. For sale by JAMES DANA,
Nov. 15, 1831. No. 88, Genesee street.

200 dozen Brass Commode KNOBS & RINGS, of the newest patterns, just arrived, and for sale by JAMES DANA,
Nov. 15, 1831. No. 88, Genesee street.

CHILD'S BOOK ON THE SOUL.—PART I.
Second Edition.—From Stereotype Plates.

THIS day is published, the second edition of *The Child's Book on the Soul*, Part First, to be followed in a few days by Part Second; both of which are designed to illustrate the first principles of religious instruction, by the most familiar explanations; with a series of questions expressly adapted to the use of Sunday schools, of Infant schools, and of mothers of families. By Rev. THOMAS H. GALLAUDET, late Principal of the American Asylum for the Deaf and Dumb.

☞ Considering it of great importance to cultivate the taste of children, a fine paper, fair type, a new set of engravings from new drawings, and the best workmanship, have been procured for the present edition.

RECOMMENDATIONS.

From the Christian Spectator.—If the talent of a work is to be estimated, not merely by the depth and originality of the conclusions which are reached, but by the soundness of its philosophy, the accuracy of observation which it exhibits, and the nice adaptation of means to an end, in attaining the object in view; then this little book displays more talent than half the octavo volumes which have appeared in our language for many years. It is admirably adapted to be read and recited by the younger classes in Sunday schools. Without some knowledge of this kind, the instructions there communicated will be wholly in vain.

From the Weekly Messenger, N. Y.—The author seems highly gifted with a tact of communicating knowledge to children, in language and terms within their comprehension, and at the same time in the most agreeable manner. We should desire to see a million of the "Child's Book on the Soul," distributed among the children of America.

From the New-York Observer.—It is admirably fitted to be used in the religious instruction of the earlier classes of pupils in Sunday schools; in infant schools, as a text book for the teachers; and in primary schools, as a reading book.

The most commendatory notices of this work have appeared in many other respectable journals, of various religious denominations. The first edition of the work (2500 copies) was called for within a few weeks from its publication, and the market has been destitute.

Part second of the Child's Book on the Soul, (being a continuation of part first), is in press, and will be offered for sale in a few days. Price in Morocco backs, 31 1-4; in limber covers, 25 cents.
For sale by HASTINGS & TRACY,
and WILLIAM WILLIAMS.
Utica, Nov. 22, 1831. 47w2

ANNALS OF TRYON COUNTY.

THE Annals of Tryon County, or the Border Warfare of New-York, during the Revolution—[Tryon county then comprised all the state, west of the county of Albany]—just received and for sale by
Nov. 15, 1831. HASTINGS & TRACY.

NEW GOODS.

JUST received, at No. 36, Genesee street, Utica, an entire New Stock of STAPLE & FANCY DRY GOODS, suitable for the season, and for sale unusually low, by AUG's PEASE, Agent.
Utica, Nov. 8, 1831. 45w3

TO LET.

THE new two-story brick DWELLING-HOUSE, on Whitesboro' street, next door to Seneca street. Possession will be given the first of December. Apply to PARKER & HASTINGS.
Utica, Nov. 7, 1831. 45w3

HARDWARE.

JUST received, by the ship Salem, from Liverpool, a handsome assortment of Plated, Polished, Pot-Tinned and Japanned HARNESS and SADDLERY WARE, at No. 129, Genesee street.
Oct. 18, 1831. AYLSWORTH & HOLMES.

AYLSWORTH & HOLMES are now receiving their fall importations of *Hardware, Saddlery, Cutlery*, and *Cabinet Ware*; which, together with their former stock, makes their assortment complete for the fall trade; all which they offer at wholesale or retail, on the most accommodating terms, at No. 129, Genesee street. *Oct.* 18, 1831. 42

CARPETS, RUGS, OIL-CLOTHS, &c.

THE Subscriber has now received at his Carpet Ware Rooms, his fall supply of Carpets, Rugs, Oil-Cloths, India Matting, Grass and Russian Floor-Mats, &c. &c.; which, in addition to his former stock, is without exception the *largest*, and the patronage he has heretofore received, warrants him in again saying it comprises the *cheapest* and *best selected patterns*, ever offered out of New-York.
ROBERT SHEARMAN,
Oct. 10, 1831. No. 62, Genesee st. Utica.

CHARLES P. KIRKLAND & WILLIAM J. BACON have formed a partnership in the practice of law. Office, 76, Genesee street, three doors above the Ontario Branch Bank.
Utica, Oct. 1, 1831. 40m3

PULPIT TRIMMINGS.

THE Subscriber has just received a few pieces of rich Satin Damask, (an article never offered for sale in this village before), for Pulpit Trimmings, Window Curtains, &c. Also, Worsted Damask, a rich article; Embossed and watered Moreens, scarlet, crimson and green; Silk & worsted Fringes; Silk & worsted Tassels, Cords, &c.; which will be sold cheap.
40 ROBERT SHEARMAN,
Utica, Oct. 4, 1831. No. 62, Genesee st.

BROADCLOTHS.

THE Subscriber has received an uncommon large supply of CLOTHS, of all colours, qualities, and prices, from $2.50 to $10 per yard. Also, Cassimeres, Sattinets, &c. &c.; which can and will be sold unusually low. ROBERT SHEARMAN,
Utica, Oct. 4, 1831. No. 62, Genesee st.

MOST splendid MERINO CLOTHS and Circassians, Goat-hair & other Camblets, may be found cheap, at No. 62, Genesee street, Utica.
Oct. 4, 1831. [40] ROBERT SHEARMAN.

A Large lot of Rose, Duffil and Point BLANKETS, just received. Also, Marseilles Quilts, Counterpanes, Mattresses, &c. ROBERT SHEARMAN,
Oct. 4, 1831. [40] No. 62, Genesee st.

WHOLESALE OR RETAIL.

BARTON & BUTLER have just received their stock of FALL GOODS, which they offer at wholesale or retail, for cash or approved credit, at as low rates as can be purchased in Utica or elsewhere.
Utica, Sept. 12, 1831. 37

BROADCLOTHS.—Just received, a splendid lot of Broadcloths, which will be sold cheap, at No. 54, Genesee st. BARTON & BUTLER.
Utica, Sept. 12, 1831. 37

SHAWLS—SHAWLS—SHAWLS.

JUST received the most splendid lot of Merino and Thibet Shawls ever offered in this market.
Sept. 6, 1831. BARTON & BUTLER.

ITALIAN LUSTRINGS, Gros de Naps, and Gros de Berlins, a great variety and very superior, just received by BARTON & BUTLER.
Sept. 6, 1831. 36

MERINO CLOTHS—The most splendid and cheapest lot ever presented in this market, just received by BARTON & BUTLER.
Sept. 6, 1831. 36

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.
July 12, 1831. 28

POETRY AND MUSIC.

The following beautiful and appropriate stanzas, composed for the occasion, were sung at the close of a recent examination of the students in the Female Seminary at Springfield, Massachusetts:—

From the Springfield Gazette.

FAREWELL.

Tune—"*Araby's Daughter.*"

Farewell, farewell; for the sad hour of parting,
The hour of our hopes and our fears, hath now come;
And tho' from the eye the warm tear-drop be starting,
'Twill vanish beneath the bright sunshine of home.
Then yield to the fast rising gushings of sadness,
And bid the full fount of the heart overflow;
The pang will be past, and the light pulse of gladness
Will throb in our bosoms, as homeward we go.
Farewell! farewell.

Why may we not weep? for we leave those behind us
Who've shar'd in our joys, & our sorrows have borne,
Whose mem'ry, enshrin'd in our souls, will remind us
Of days that are fled, never more to return.
We leave them our love, and we ask for their blessing;
We bid them adieu, while tear mingles with tear;
And yet we rejoice, for we soon shall be pressing
To meet the embraces of those still more dear.
Farewell! farewell.

Why may we not weep? 'Tis the season for weeping,
When hearts fast united are sever'd in twain,
When o'er the wide future, like shadows, are creeping,
Forebodings that *all* may not meet here again.
And yet we may smile; since beyond the vast ocean
That rolls between earth and the haven of rest,
The soul, with the eye of firm faith and devotion,
Can see the eternal, bright home of the blest.
Farewell! farewell.

"*Except the instruments give a distinction in the sounds, how shall it be known what is piped or harped.*"—This remark of the apostle—we quote to-day from memory—appears to have an indirect bearing upon the subject of musical expression, which has seldom been adverted to by commentators. Musical historians inform us, that anciently, instruments were used merely as accessaries to the human voice; and this while the vocalist had a separate tune for every hymn or song which was furnished him by the poet. Now, when we recollect, also, that the worshippers of that day had no hymn-books before them, it is easy to see that the performance of instruments had a specific importance, based upon the character of the words of the hymn. The instruments would have no meaning at all, unless they served by the power of association to bring the words to mind. As the trumpet, giving a certain specific sound, warned every one to prepare for battle; so the pipe or harp, though heard at a great distance, would bring strongly to mind the words of a familiar hymn, though the vocalist should be too far off to have his articulation audible. So well understood was this principle of management, that the apostle seizes upon it, for the purpose of illustrating to the simple hearted brethren, the importance of speaking in a known tongue, in religious assemblies, for the edification of the saints.

But how different is the employment of instrumental accompaniments at the present time. They do not pretend to bring the words to mind; they overpower them; and by the style of melody, will remind us of almost every thing else that is foreign to the sentiment. The number of players in this age, who are not guilty of this precise management, is extremely limited. The golden instant of articulation, when a discriminative consonant is to be spoken, is never heeded. The sound of the organ, or vial, or flute, is louder than that of a breathing consonant; and the player seldom, if ever, thinks of taking off his finger at the precise instant required.

This subject is worthy of general attention. When instruments will do the same office, in some measure, that they did in the apostolic days, Christians will be better pleased with them, and begin to be edified. But as the case now is, the whole force of the apostle's argument in favour of the interpretation of tongues, has a strong bearing against the employment of instrumental accompaniments. If the church is to be edified by instruments, let them still contrive in some way to keep up a distinction of sounds. Let them do the work of interpreters. At least, let them not destroy the words, and virtually convert the whole service into a dead language. A general reform in this respect is greatly needed.

PARENTAL.

TEACHING A CHILD TO READ.

The usual process of teaching children to read, either at home or at school, is slow and tedious. Improved methods have been suggested of late, among the best of which will probably be found the following, as in part detailed by Rev. Mr. Gallaudet, a gentleman who is devoting much of his time to the cause of juvenile instruction. We have alluded to this subject on some former occasion, but its importance requires it to have greater prominence:—

The words *horse*, *dog*, *cat*, are written, in a very plain and legible hand, on three separate cards. One of them is shown to the child, and the name of the object pronounced; and then the second and the third in the same manner, without any reference to the individual letters which compose the word. After repeating this a few times, the child is asked, "What is that?" holding up one of the cards, and so of the rest. Let the cards then be placed together, and the child required to select those denoting the several objects, one after the other.

Vary the order of doing this until the child becomes perfectly familiar with the words; which will be in a very short time.

The next day, another card, containing the name of some other familiar object, may be added, and the child practised in the same manner upon the four cards. The number of cards may soon be increased to six, to ten, to twenty, to fifty.

Here I have been accustomed to stop, and to begin to teach the child the letters of which the words are composed, in the following manner:—Take the word *horse*, and covering all the rest, show the letter *h*, giving its name. Do this with the other letters in succession, repeating the progress, until the child is perfectly familiar with the five letters. Then lay down the fifty cards in order, and ask the child to find the letter *h* among them, then *o*, *r*, *s*, *&c.* This will readily be done. He has thus learned five letters of the alphabet. Vary the order in which the cards are laid, and require the child to point out again the letters *h*, *o*, *r*, *s*, *e*. Let this be done till he is familiar with them. Pursue the same course with the card containing the word *dog*, and so on, until the child is perfectly acquainted with all the letters on the cards. They may then be written down in the order of the alphabet, and the child taught to repeat them in that order.

A few lessons will enable him to know the same letters, and the same words, in their printed form. The interest which this mode of instruction has excited in the mind of the little learner, (while the common one is so dull and tedious), and the succes that has attended it, more than equalled my expectations.

This is but the beginning of a process, the whole of which is strictly inductive—far removed from the old system, and peculiarly adapted to the capacity of the infantile mind. Mr. G. has published a series of little books on this subject, that may be of much use to those who have the care of young children. The expense is trifling.

MISCELLANEOUS.

From the Connecticut Observer.

LOVE OF ORIGINALITY.

Young persons of a certain temperament are in danger of departing from the truth thro' love of originality. The world bows down before genius, and the young especially worship it with ardent devotion. Originality is thought one of the most striking marks of genius; and originality has little chance to manifest itself in "the old paths." Hence they are tempted to search after what is novel, rather than what is true and profitable. In their investigations they are prone to forget the proper end of enquiry, and to leave the right path in search of some occasion to display their originality. If they are so fortunate as to detect a flaw in an argument which is commonly used in support of a particular doctrine, or a proof text misapplied, they must, to show their powers of discrimination and their originality, reject the doctrine, tho' it rest on a thousand other solid arguments. Or if, in a system of truth, they discover one doctrine which is not stated with all due precision, or some fact which is explained in a somewhat unphilosophical mode, they must show the magnitude of the discovery by rejecting or modifying the whole system in which the doctrine is found. The pride of originality makes them uneasy in treading the "old paths," where the way is clearly marked out, and every object minutely described. They would tread in paths where no human footstep is seen, and sail on unknown oceans where no snowy canvass ever spread out to the breeze.

The forms of error are endless and ever varying. To the young, the shapes which she has assumed in past ages not unfrequently appear to be new manifestations of truth, who they think is now unveiling to their view beauties on which no mortal eye ever feasted. Or to change the figure; the ways of error are countless in number. Paths which her votaries once thronged, until they were beaten like the high road of truth, have been deserted for others, which promised something newer or more alluring to the corrupt heart. The loneliness of a desolate wilderness gathers around them, and overgrown with grass, they present no indications that they were ever visited. Hither the young traveller bends his way, and while treading over the graves of thousands, who have perished here in the very same search, and with the very same eager anticipations of fame, he congratulates himself that at length he has found a region fruitful in discoveries, which no man ever passed through, and where no man ever dwelt. "But he knoweth not that the dead are there."

A HOPEFUL SON.

Sam Marsh, a soldier in the U. S. army, was lately advertised as a deserter. He found ways and means to visit his parents at Exeter, who were honest people, but in indigent circumstances. He watched his opportunity while his parents were absent, and took $18 in cash, which his mother had been several months collecting, to effect some special purpose; his father's best coat, a silver watch, and other articles; and has not since been heard of. A most unprincipled son, and who may yet meet his deserts.

We copy the above from the "Herald of Freedom;" and but just above it is a notice that a universalist clergyman will preach at Danbury, Sunday the 30th instant. "A most unprincipled son, and who *may* yet meet his deserts." But on the principle that virtue is its own reward, and vice its own punishment, that sin and punishment are inseparable, this "most unprincipled son" *has already* met "his deserts." "*May* meet his deserts!" Can there be any doubt on this point, in the minds of those who hold that men are punished as they go along in life, to the *full amount* of their *desert?* "*May* meet his deserts!" Are we not told, that sin and misery are inseparable, and that even if men appear prosperous outwardly while they are great sinners, yet they suffer inwardly from the stings of conscience? Is not then this "most unprincipled son" meeting "his deserts" from the stings of conscience? Who can doubt that he is now suffering intensely from a wounded conscience! Let us have consistency in our sentiments; and if men are really punished to the full amount of their deserts, as they go along through life, let us not represent even hypothetically that they may escape punishment here.—*ib.*

THE SAVIOUR.

At a meeting of the London Religious Tract Society, in May last, Rev. T. S. Grimshawe related a conversation which he had with one of the Moravian missionaries to the Esquimaux. "I thought," said Mr. G. "I would question this good man upon a point of some curiosity and difficulty respecting his translations. Knowing how imperfect the barbarous language is, and how inadequate to express any abstract idea, I requested him to say how he had rendered the word "Saviour," in the pible. He said, "Your question is remarkable, and perhaps the answer may be so too. It is true the Esquimaux have no word to represent "Saviour," and I could never find out that they had any direct notion of such a friend. But I said to them, "Does it not happen sometimes, that when you are out a fishing, a storm arises, and some of you are lost, and some saved?" They said, "O yes, very often." "But it also happens that you are in the water, and owe your safety to some brother or friend who stretches out his hand to help you?" "Very frequently." "Then what do you call that friend?" They gave me a word of their language, and I immediately wrote it against the term Saviour in holy writ, and ever afterwards it was intelligible to them."—*London World.*

STEAM NAVIGATION FROM BOMBAY TO EUROPE.

Mr. Groves, of Bagdad, writes, that it is in contemplation to open a line of communication between Bombay and Europe, by means of steam-boats on the Tigris and Euphrates. The Pacha of Bagdad enters cordially into the plan; and proposes, in order to accomplish it, to clear out an old canal, or to cut a new channel, between the Tigris and Euphrates. Mr. Groves thus states the route, and its advantages:—

"By this route one class of steamers, of a large size, would bring the passengers to Bassorah, through a sea known and surveyed, the very opposite of the Red sea. They would enter smaller steamers for the river, and with these proceed to Bagdad; then through a canal of about thirty miles into the Euphrates; and then up that river to Beles, a short distance from Beer, within sixty miles of Aleppo. The Orontes, being there navigable for small steam vessels, would carry the passengers down to Scanderoon, where they would embark for England.

"The advantages of this route appear to me to be the following:—1. At Aleppo, you have only two days overland to the river, whereas from Cairo to Suez you have five. 2. At Bagdad you may stay and rest for a fortnight, to recruit, till the arrival of another steamer; at a place daily becoming more and more under the influence of the English, where you have an English residency, a beautiful and healthy climate, and which the plague has scarcely ever reached. 3. Your sea voyage is not only curtailed, as it respects Bombay, at least ten or fifteen days, by absolute distance, but seven or eight days of the remaining time will be spent on beautiful rivers, lined with woods, with an abundant supply of fresh water and calm weather, instead of salt water and stormy weather, to which you are exposed on the Red sea. 4. Without trouble, and comparatively small expense, you can obtain as much fuel as you like, either from wood or bitumen, on the river, both here and at other places. 5. The expense of the voyage would thus be lessened very considerably, by the shortness of its duration, the comparative cheapness of fuel, and the much less wear and tear of boilers, &c. in navigation with fresh water than there is with salt.—*London Miss. Register.*

EGYPTIAN RAILWAY.

A paper was lately read before a scientific society, in which it was proposed to connect the Mediterranean with the Red sea, by means of a rail-way across the isthmus of Suez; which should be capable of allowing vessels of the largest burden to be propelled along it by means of locomotive steam-engines. Since the invention of Morton's patent slip, the ordinary crew of a vessel can place her, it is said, "high and dry," with great ease; and, this being accomplished, it is evident that the most difficult part of the operation is performed; the slip or rail-way has only to be continued across the isthmus, and the vessel, after traversing the plains of Egypt, descends again into her native element. With regard to the difficulties to be encountered, it is scarcely possible that they can be greater than those which were surmounted in the formation of the Liverpool and Manchester rail-way; and, from the enlightened and enterprising mind of the present Pacha of Egypt, and the encouragement which he has given to engineers and scientific men, it is considered not all improbable that the attempt will be made, and the design accomplished.—*ib.*

COVETOUSNESS OF THE HINDOOS.

When sick and apprehensive of danger, they often bury their treasure within the house, and under the place whereon they sleep, to secure it during their illness, and have it at hand if they recover. Sometimes, out of spite to their heirs, they hide it in holes, where they hope neither the latter, nor any one else, can find it after their decease. It is not uncommon, when the possessor of a hoard, which he has not made away with, is dying, for him to say to his wife, or his friend, (to whom he may have given it in charge), "Oh, do bring me that bag of money, that my eyes may once more look upon it, before I leave the world."—*Tyerman.*

STOICISM OF THE HINDOOS.

A Hindoo, being sentenced to be hanged on the following day, made a low *salaam* to the judge, and coolly replied, "*Buhoot atcha,*" "very good." Another, when asked if there was any thing that he particularly wished for, before leaving the world, answered, "Your food is better than mine. Now, before you hang me, pray give me such a good dinner as you have." The indulgence was granted, and he ate with no small appetite. A third, when the same question was asked him, replied, "Yes; I never saw a great heap of rupees together, and of all things, I should like to have that pleasure before I die."—*ib.*

EXTRACT.

Our sourest disappointments are made of our sweetest hopes, as the best vinegar is made from the best wine. It were happier if men would hope less, that they might be less disappointed. But who shall set the mark, and who would keep within it, if it were set?

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 05a5 10	Sole, oak tanned, lb.	22a30
Pearl do.	525 a5 30	—— hemlock	20a24
Candles.		Dressed up. side	1 75a2 75
Mould	11a12	Undressed do.	1 50a2 50
Dipped	9a11	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	32a33
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	31a34
Havana	11a12	Sperm, summer	77a78
Java	12a13	—— winter	94a95
Cotton.		Linseed,	1 08a1 10
Upland	8a10	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	7 25a7 50
Alabama	9a12	—— prime	4 75a5 00
Feathers.		Pork, mess	12 50a13 00
Live American	34a36	—— prime	10 00a10 50
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 75a3 00	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	10a11
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 00a6 12	*Rice.*	
Shad, Con. mess	9 25a9 50	Prime, 100lbs.	3 12a3 75
Herring	2 50a2 62	*Salt.*	
Flax.		Turks-Island, bush.	48a49
American, lb.	7a8	Liverpool ground	43a44
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 56a5 62	Havana, white, lb.	9a12
Western (canal)	5 87a6 06	—— brown	6a8
Rye flour	4 44a4 50	New-Orleans	6a7
Indian meal	3 75a3 81	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 12a1 20	*Tallow.*	
—— western	1 22a1 25	American, lb.	10a11
Rye	86a88	*Teas.*	
Corn, north yellow	65a66	Bohea, lb.	40a46
Oats	45a47	Souchong	56a75
Barley	1 20a1 25	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 55a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	12a13	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do. oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a70
Hoops, per M.	35 00a36 00	—— pulled	45a50
Staves, pipe	56 00a59 00	Common	35a40
—— hhd.	35 00a40 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
*Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chillicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,

Utica, June 14, 1831. (24) No. 14, Genesee st.

WOODBRIDGE'S SCHOOL GEOGRAPHY—IMPROVED.

THIS day is published, the *Fourteenth Edition* of "Rudiments of Geography, on the principle of Comparison and Classification," with a School Atlas, on an improved plan; by Wm. C. Woodbridge, editor of the "Annals of Education and Instruction," and author of a system of "Universal Geography for Colleges and the higher Classes of Schools."

☞ This fourteenth edition of the School Geography has been greatly improved, by the addition of the most recent information of changes and new discoveries. New illustrations, with engraved views of the principal public buildings in the United States, and of the principal cities in the world, have been added. The Maps for the Atlas are from steel plates, engraved from new drawings, and from the best authorities. The Maps of the *four quarters of the Globe* are from new and original projections, drawn on the same scale, exhibiting each country in its natural connexion, comparative size, and relative situation, both as it regards the land and water, (the only possible method of producing correct impressions.) To the Atlas there is added a map of the Pacific ocean, including Australia, &c.; a chart of the principal animals of the world in their respective regions; a comparative chart of the magnitude of countries, states, seas, &c., plans or maps of the principal cities of the United States, on an enlarged scale; with a view of their bays, harbours, and environs. A series of questions on the several charts has also been added to the present edition. The paging of this edition corresponds with the former, and will be used in connection, without difficulty. No advance has been made in the price on account of the additions. It is claimed, and experience has proved, that this work, in the hands of the intelligent teacher, with but common industry, will necessarily produce the most correct and permanent knowledge of the most useful and interesting geographical facts. The inductive method is adopted, and the interest of the pupils properly excited. At no time has the demand for this book, through the United States, been so great as at present.

For sale by the principal Booksellers in the United States. In Utica, by HASTINGS & TRACY, and WILLIAM WILLIAMS.

Utica, Nov. 8, 1831. 45w4

PAINTING & GLAZING.

WILLIAM C. PHILLIPS informs his Friends and the Public generally, that he has returned to this place from the west, and again resumed his business as a Painter and Glazier. He has located his establishment on Hotel street, a few rods above the canal, at the intersection of Genesee street; where he is ready to attend to all calls in his line; such as House, Sign and Boat Painting, Gilding, Glazing, and Paper-Hanging. Feeling confident of having given general satisfaction formerly, he now humbly solicits a share of the public patronage. *Utica, Oct.* 17, 1831. 42

SPIRITUAL SONGS, No. 2.

THIS day published, by Hastings & Tracy, and W. Williams, Utica; Collins & Hannay, White, Gallagher & White, J. P. Haven, and Henry C. Sleight, New-York; Towar and J. & D. M. Hogan, Philadelphia; and Richardson, Lord & Holbrook, Boston:—

"Spiritual Songs for Social Worship, No. II; adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston. Price 12 1-2 cents.

Oct. 11, 1831.

REDEMPTION OF LANDS SOLD FOR TAXES.

State of New-York, Comptroller's Office.

NOTICE is hereby given, pursuant to sec. 76, of title 3, art. 3, of chap. 13, of the first part of the Revised Statutes, that unless the Lands sold for Taxes, at the general tax sale, held at the capitol, in the city of Albany, in the months of April and May, 1830, shall be redeemed, by the payment into the treasury of the state, on or before the *fifth day of May next after the date hereof*, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed, will be conveyed to the purchasers thereof. Dated Albany, 12th October, 1831.

43w6 SILAS WRIGHT, Jr. *Comptroller.*

DR. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL, WILLIAM PAUL.

Utica, Nov. 5, 1830.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY, Executors, &c. of D. Lynch, dec'd.

S. B. ROBERTS, Att'y. 29w24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that [illegible] E.

Utica, Jan. 1, 1829. WILLIAM CLARK

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums or specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞The postage must be paid on all communications addressed to the Editor or Publishers.